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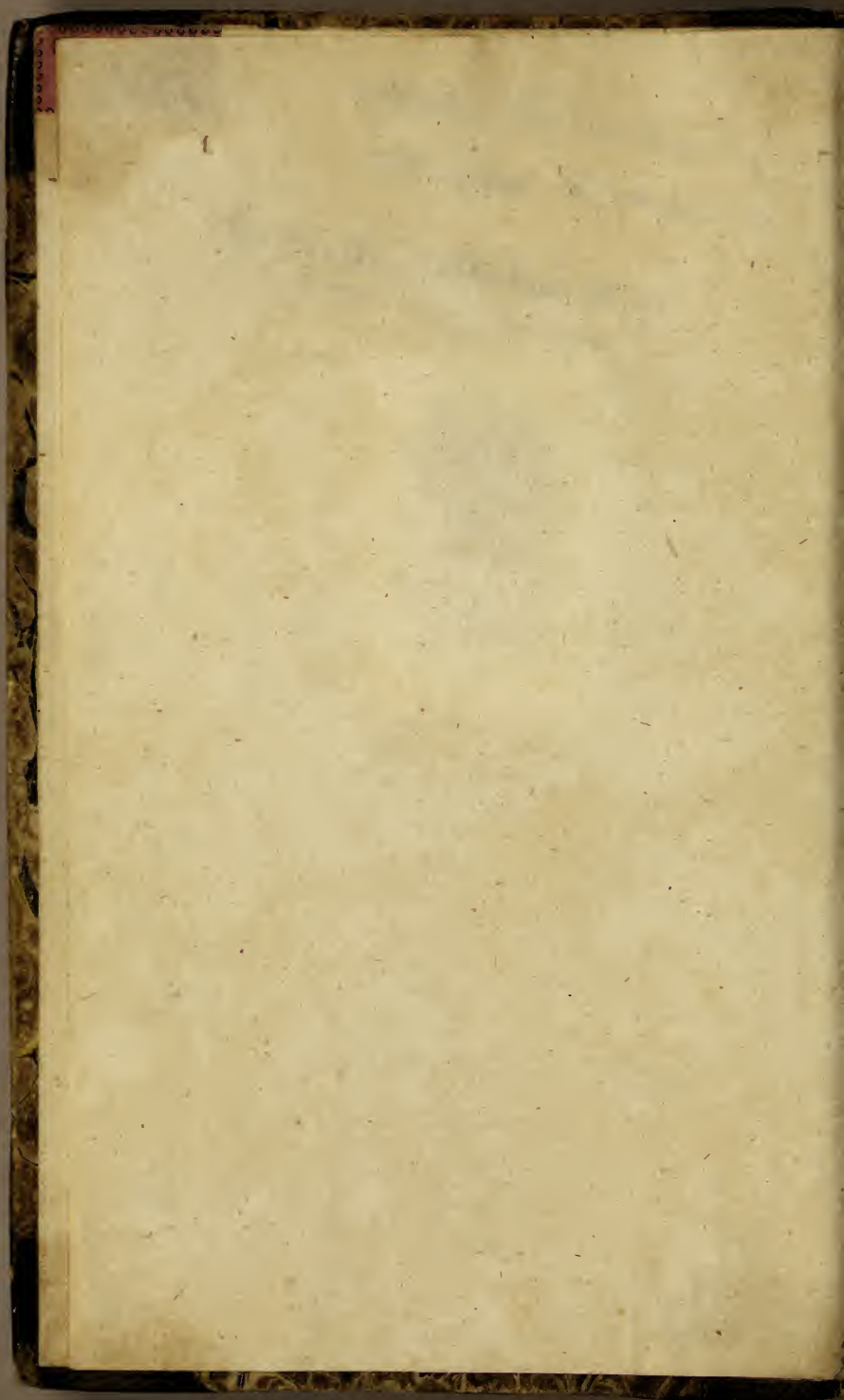
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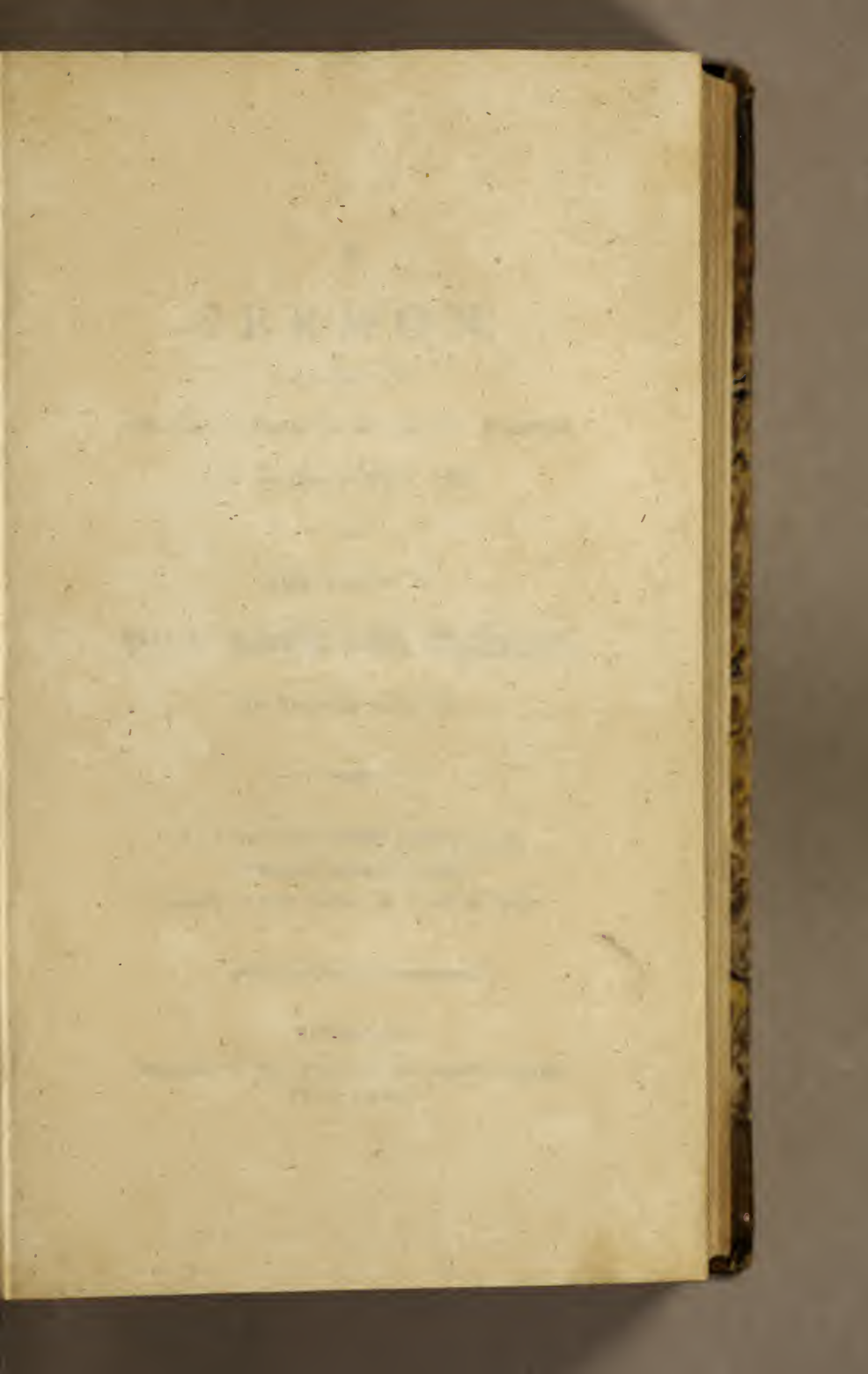
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LETTER

TO

HENRY BROUGHAM, Esq. M.P.

UPON HIS

DURHAM SPEECH,

AND THE

THREE ARTICLES IN THE LAST

EDINBURGH REVIEW,

UPON THE SUBJECT OF

The Clergy.

LONDON:

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1823.

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LETTER,

&c.

SIR,

To your speech upon the trial of Williams for a Libel upon the Durham Clergy, no immediate reply was necessary; it had no effect upon the decision of the Jury to whom it was addressed, and it promised to have as little influence upon the mind of the public. True it is, that a cheap edition of it was exposed in the petty book-stalls of blasphemy, and that it took its station among the twopenny numbers of Lawrence's Lectures and Lord Byron's Cain,—a distinction which you, Sir, as a statesman, a gentleman, and a Christian, will duly appreciate.

It is not, however, as a single enemy, but it is as the leader of an assailing party, that you deserve an answer. The delivery of your Durham speech appears to have been the signal for commencing a pre-concerted system of attack upon our whole Ecclesiastical Establishment.

B

During the three following months, the Morning Chronicle kept up a raking fire against the Church—every weapon which misrepresentation and scurrility could supply was put into requisition—and now the Edinburgh Review comes in with all its artillery, both heavy and light, upon the same unoffending object. This assault has been sustained by the Clergy with a forbearance which nothing but the consciousness of integrity could have inspired. But you, Sir, as a Whig, must allow that there is a point in persecution, beyond which it is an offence to submit. It is now the duty of the Church, in her turn, to speak; and depend upon it, Sir, notwithstanding the clamour with which, for a time, she has been assailed, that when she speaks she will be heard. The British people will always, in the end, be grateful and just; nor will they allow the Church of their fathers to be long persecuted with impunity—a Church, whose only sin it is to have been the bulwark of their national liberties against the assaults of revolutionary tyranny.

To what extent you, Sir, have been personally concerned either in dictating or in superintending the three ecclesiastical articles of the last Edinburgh Review, it is immaterial to enquire. You know their several authors; to the composition of one, at least, you were privy; and in the sentiments of all three you cordially coincide. But

if you refuse, for form's-sake, to identify yourself with them, you will remember that they have already identified themselves with you ; that they have echoed your words, and enforced your doctrines : when, therefore, I consider you as united in purpose, if not in person, with these assailants of our Ecclesiastical Institutions, I shall violate the laws neither of candour nor of truth.

To begin, Sir, with your speech. Your motive for uttering such an invective could not have been to advance the interest of your client, for that interest by your intemperance you betrayed. Many a barrister, with half your talents, by taking another line of defence, would have obtained a verdict of acquittal. You appeared before the Jury, not as an advocate, but as a party in the suit ; you identified yourself, not with your client, but with his principles ; not with his cause, but with his offence ; and the verdict of the Jury was founded as much upon your speech as upon his libel. It has been asserted, Sir, upon the authority of your client himself, that his acquittal was but a secondary consideration ; but that the primary object was to excite in the public mind feelings hostile to the Clergy. Whether such was your motive or not, I cannot say ; but when I consider the violence of language and the virulence of feeling with which your speech abounds, and when I see the attack which you affect to confine

to the Clergy of Durham, extended by your Reviewer to the whole Clergy of England, can I doubt, that though the nominal object of your assault was the College of Durham, the real object of your hostility was the Church of England? You opened your fire upon a single, but a well selected point; the Reviewer, who was doubtless well instructed in the system of tactics which he was to pursue, follows up the attack; and the same weapons which you discharged upon a part, he has levelled at the whole.

“The conduct of the dignified Clergy,” says your Reviewer, “must not, it seems, be made the subject of any comment.” Comment, Sir, is one thing, libel is another, and a Jury alone can determine between them.

Your Reviewer knows very well how far comment can be carried with impunity—comment like his own, which conceals what is good, and invents what is bad—which substitutes assertion for inquiry, and invective for proof. Your Reviewer knows very well that the conduct of the dignified Clergy may safely be made the subject of the most acrimonious comment. In the very article before us, they are held up, as a body, to unmerited derision; and in other articles, two of the ablest of our English Prelates are individually assailed in the very bitterness of malevolence and scorn. Yet all this the Clergy are content to

endure with a patience which, in another instance, drew even from your lips, Sir, an expression of admiration: they consider it not as a libel, but as a comment; to the misrepresentations of which their lives and their conduct afford the best and the most triumphant answer.

The Reviewer is pleased to place the title of the Primate and Sexton upon the same grounds. To this the dignified Clergy have no objection. Let the Bishop of Durham stand upon the same grounds with the lowest keelman attached to the collieries. But because a man is a Bishop or a dignitary, he is not therefore to be precluded from those just rights of public defence which the meanest Englishman enjoys. A petty shop-keeper has an action against an abusive neighbour for slandering his good name; but the moment a man becomes a dignitary, he is to be denied every legal remedy against private obloquy and public insult—or if he shall dare to prosecute his suit, he is to be assailed with the *terrors* of your forensic eloquence, and to be pilloried in your next Review. It was no discussion of the Clerical rights, it was no comment upon the Clerical character, it was no attack upon the Clerical profession that constituted the libel of Mr. Williams—but it was the gross defamation of a few individual members, conceived in such a spirit and expressed in such terms as to create a public

offence. The accusations of Mr. Williams affected their characters more as men than as Clergymen, and half of his abuse might have applied equally to the very Sexton, whose rights your Reviewer would so strenuously uphold. As men, therefore, they came forward to demand of their country that justice, which, because they are dignitaries of the Church, you and your Reviewer would refuse. The Clergy desire the same protection which the laws afford to every other class of their fellow-countrymen, and they desire no more.

Your Reviewer tells us that the Clergy "have no longer the same supporters among the lay parts of the community which they were used to find in less enquiring periods." The Clergy of this kingdom dread no enquiry which can be made, either into their claims or into their conduct. They entreat you to discuss their merits, and to examine their pretensions, to sum up the account both of their virtues and of their failings, and fairly to strike the balance. True it is, that the Church has not the same supporters that it had—not because men enquire, but because they will not enquire. This is not an enquiring, but an inquisitorial age. The principle which both your speech and your Reviewer inculcate, is not to enquire but to condemn without enquiry—a principle but too readily adopted in an age which has a

perverted appetite for licentiousness and libel. The Liberals and Reformers of the present day never look to the use, but only to the abuse ; like “a purblind Argus, they are all eyes and no sight :” they have no just notion of the true magnitude and nature of objects ; they neglect all that is amiable and holy, all that is great and good in public institutions and in private character ; they search with inquisitorial anxiety for some latent blot ; and when they have found it they magnify it with wilful misrepresentation, and fasten upon it with undivided delight. Look, Sir, at the columns of the Morning Chronicle, and mark the avidity with which they court, and the readiness with which they insert, every anonymous libel either upon the Clergy or the Church. Of all the paragraphs, anecdotes, letters, &c. upon this subject, with which the pages of the Morning Chronicle during these last six months have been crowded, there are not three which do not, either by the concealment of some facts, or by the invention of others, contain some gross violation of truth. If a single Clergyman has disgraced himself, his offence is transferred by the laws of radical logic from the individual to the body ; if the accusation can be proved to be false, in vain will any Clergyman seek redress by the insertion of a paragraph to refute the charge. The value of Church preferment, again, is magnified in so

preposterous a degree as to excite public envy and ill will. Not three weeks ago, to give you the last specimen of this manœuvre, the Bishopric of Calcutta was stated to be worth forty thousand per annum ; whereas its value in reality is but four thousand five hundred, and scarcely so much, in the pocket of the possessor. Borrow the Examiner of your clerk, and you will find the same fallacies and falsehoods hashed up for the liberals of a lower order ; and if you doubt the descent of the system, enquire at the next pot-house, which you pass, for the Black Dwarf, or some such vehicle of blasphemy and sedition. This, Sir, is the style of assault which your Reviewer is pleased to dignify by the name of "enquiry ;" a system against which the purest Church in Christendom could never stand, but through the blessing of a higher power upon the lives, the exertions and the doctrines of its Clergy.

An annotator upon the Review in question, has aptly characterized your Durham speech as "criminative, contemptuous, and defying." Such are the expressions, not of your adversary, but of your associate. It is criminating indeed, but what charge does it substantiate ? It is contemptuous ; but what has contempt to do with enquiry ? It is defying ; but where is the danger ? It is easy, Sir, to be criminative where we know that the defence of those whom we accuse will not be heard. It is

easy to be contemptuous, when we think that insolence will stifle examination. It is easy to defy, when we are ascertained that no notice can be taken of our defiance. Your eloquence, Sir, has been described by the same associate as "terrible;" and truly, if it fall short of the δεινότης of a Demosthenes, it is not altogether deficient in the terrors of a Robespierre. Hitherto your reign of terror has been confined to the tyranny of language; but how soon persecution may assume a more substantial form, and words pass into things, it would be well for the Laity no less than the Clergy, to consider.

How little reason the Clergy have to fear an honest, fair, and open enquiry, I call upon you, Sir, to testify. In the years 1818 and 1819, as chairman of the Education Committee, you were in correspondence with the whole body of the English Clergy. Until that period you were wholly unacquainted with the order; and you began your examination, as they had reason to know, with no prepossession in their favour. But what was the result of your enquiry? You found them upon their posts; you found them active in the discharge of their duties; you found that they had anticipated you in the great national work which you then had in hand. To your credit, Sir, be it said, that you then divested yourself of the prejudices which you had preconceived

against them ; and that you came forward in the House of Commons *, and spoke of their labours and exertions with a warmth which did equal honour to your candour and to their deserts. Such, Sir, was the result of ENQUIRY. I am aware, Sir, that even then you took a distinction between the working and the dignified Clergy ; a distinction which I shall presently shew to be unfounded in fact. Enquire into this also, and the dignified Clergy will have little reason to dread the consequence. Lay aside ‘ crimination, contempt, defiance, and terror’—condescend, as you have done, to enquire. The more you know of the dignified Clergy, the less you will be their enemy.

The only enemies indeed which the Church has at present to fear, are the enemies of the Gospel itself. At no time, during the whole period of her history, has the hostility of every denomination of dissent been more mitigated. In former days her liturgy, her articles, her ceremonies, her government were severally the objects of animosity and of attack ; but now they are very rarely called into question. The dissenters are more active, perhaps, than they ever were, but they are certainly far less virulent. They do not

* Vide Mr. Brougham’s Speech on the Education Bill, June 19, 1820.—*Pamphleteer*, Vol. XVI.

fill their ranks upon the principle of hostility, but of indifference. A resemblance to the Church is rather affected than avoided. Their places of worship are no more called Meetings but Chapels—their Ministers assume the title of “Reverend”—in some cases both the liturgy and the surplice are used. If you ask a common person why he prefers the Dissenting Chapel to the Church—he will tell you that he knows of no difference between them—that the former is more convenient in point of time, or more commodious in point of room, and that therefore he attends it. Dissenting Chapels in the present day are like cheap shops; there is more shew in the windows, more seeming accommodation in the prices, and more bowing for custom than among the old established traders. The difference is in the quality, not in the appearance of the article. It is no hostility either to the Church or to the chiefs of the Church that has increased the number of Dissenters; but it is the want of accommodation in the Churches of the Establishment for the growing population of the country. Beside this, there is a courting and a canvassing attention paid to the inferior orders in Dissenting Chapels; and a thousand other proselyting artifices are employed—to which a Churchman neither can nor ought to descend. At the same time, so mild and charitable is the

general temper and language of the Clergy, that though the number of Dissenters is unavoidably increased, their hostility to the Church is materially diminished. The bitterest enemies of the Establishment are those, who attend neither Chapel nor Church; who hold both in equal contempt, and favour the former only with the view of overturning the latter.

To come, however, to the actual accusations brought against the Establishment by your Reviewer. The first is that of “*pluralities and non-residence, and unequal distribution of wealth, leaving the working Parish Priest oftentimes to starve, while the sinecurist of the Cathedral revels in all the enjoyments of rank and fortune.*”

Your Reviewer has here echoed a favourite distinction of your own, between the working and the dignified Clergy; the parochial Minister and the cathedral Sinecurist—a distinction which I have before observed not to be founded in fact. The parochial and the dignified Clergy are not, like the Regulars and Seculars of the Roman Catholic Church, distinct bodies of men, but they are the same. There are not twenty dignitaries in the kingdom who are not also parish priests. Nor do the dignities which they hold exempt them from residence on their respective livings. The law does not allow of any longer absence

from their parochial cures than the statutes of their respective cathedrals require, and this absence is in general from one to three months. For three months, then, they are dignitaries, and for nine they are parish priests. Even in the very cathedral, against which your invective is especially directed, eight Prebendaries out of the twelve are resident and working parish priests. You see Mr. Darnell for one month in his stall—follow him down to his heavy parochial charge in the city, and where will you find a more active or a more Christian minister? Follow Dr. Gray to Bishops Wearmouth, and in that populous and important parish, what trace can you discover of the cathedral sinecurist? Take the other six, and you will find them as well known in their parishes as they are in their stalls. In selecting Durham, I select a cathedral the most unfavourable to my argument, for there are two of its prebendaries without any parochial cure, a circumstance which you will hardly find in any other chapter in the kingdom.

Look around you, Sir, in the metropolis. Is the good Dr. Andrewes the less active at St. James's because he is the Dean of Canterbury? Are the labours of Dr. Hodgson less effective at St. George's because he is the Dean of Carlisle? Look, Sir, at the exertions of that truly Christian minister, Archdeacon Pott, in the poor and populous

parish of St. Martin, and do you grudge him a prebend of 500*l.* per annum, to which he has lately been presented, as the reward and the support of his labours. In London and its neighbourhood I can count more than twenty resident and working parish priests, who are each possessed of some cathedral dignity, which so far from diminishing, adds to the powers of their parochial utility.

The most extensive Cures are generally the worst paid; and the demands upon the incumbent are often the largest, when his means of satisfying them are the least. Here, then, a cathedral stall comes with peculiar advantage in aid of the meagre resources of a parish priest. By this addition to his income, the parish priest is enabled to perform those generous acts, such as the building or the maintaining parochial schools, which in your speech before the House of Commons you so justly panegyricized. I can with truth assert, that more than one half of the annual income derived from cathedral preferments is expended in the parishes of their several possessors.

But it is not only to sustain the income and to find resources for the liberality of the working parish priest, that cathedrals were established. Their dignities were intended as a reward for meritorious exertion in every department of the Church. These

are the stations in which should be placed men of superior piety, learning, and worth—men who as scholars have exerted their talents in the defence of the Gospel, or as parish priests have laboured in its ministry. True it is, that these venerable and august foundations may be made the instruments of political jobbery, or of Episcopal nepotism. If it be so, let the authors of the mischief be answerable at the bar of public opinion here, as they must be at the bar of a higher tribunal hereafter. But let not the abuse, happen when it may, be visited upon the use. The hope which these high stations hold out, is, if properly regulated, the fostering parent of Ecclesiastical merit; it is an encouragement for high-talented men to enter the sacred profession, and when they have entered, it is an incentive to holy and honourable exertion.

If Deans, then, and Prebendaries are not sine-curists, much less are the Bishops. Of the Episcopal order, indeed, you have always spoken with an acrimony and a scorn which they little deserve. In your speech on the Education Bill, while you extol the meritorious labours of the working Clergy, you positively exclude the Bishops from any share in the praise.

‘Another proof of the good will to the cause’
 ‘in which he was embarked, was this—that if’
 ‘any one would look through the digest, he would’

‘ find that in many cases a foundation was support-
 ‘ ed entirely by the charity and exertions of the
 ‘ incumbent himself. When he said this, he spoke
 ‘ of the working parish priest, of those meritori-
 ‘ ous individuals who had given up a portion of
 ‘ their money and their time to their great honour.
 ‘ He did not speak of the more dignified prelate,
 ‘ who could not be expected to reside upon one
 ‘ particular spot ; nor of the pluralist, who could
 ‘ not if he would reside there ; but he meant the
 ‘ working parish minister, the true and effective
 ‘ labourer in the vineyard.’ P. 237.

It is true, that out of the 11,200 returns which were laid before you, not one might be signed by the hand of a bishop. But we are not therefore to conclude, that from such returns no credit is to accrue to the Bench of Bishops. You might as well contend that the Duke of Wellington, and the Generals under him, had no share in the victory at Waterloo, but that the whole credit was due to the soldiers who fought, and not to the officers who commanded. Know, Sir, that long before your Education Committee commenced its operations, the Bishops in their several Dioceses had already matured the great system of national instruction. By their time, by their purse, by public exhortation, and by private exertion, they had so far advanced the cause of education, that when your enquiries came, they were answered in

a manner which drew from you the strongest testimony of your admiration. When you find the great body of the Clergy active, alert, and vigilant, be candid enough to give some little credit to those by whom they are commanded. In promoting the great cause of national education, the Bishops have discharged their duty to God and to their country, with an anxiety and an effect which does them lasting honour. It was not their negligence, I am inclined to think, but it was their activity which has constituted their offence.

If you were better acquainted with the Bench of Bishops, you would readily allow that in no sense of the word are their offices sinecures. The ordinary routine business of a Bishop is no contemptible employment; look at the duties imposed upon them by various Acts of Parliament, such, for instance, as your Education Bill would have prescribed, and you will find that even in this respect their hands are not empty. But when you take into the account the appeals which are continually made to their decision upon matters the most important to the parties concerned—their attendance upon various Boards, Societies, and Committees, in which the interests of Religion are involved—the fatigues of Visitations, Confirmations, Ordinations, &c. to say nothing of their Parliamentary duties, you will not contend that the life of a Bishop is an idle

life, but that, on the contrary, it is a life of much labour, and of more anxiety. Whoever in the present day accepts a Bishopric, must accept it at the sacrifice of that ease and comfort with which the ordinary duties of a parochial Clergyman may be conscientiously discharged. The charms of "purple, palaces, and preferment *," according to the farcical alliteration of your reverend coadjutor, are past and gone; it is well that they should be so, nor have I any desire to see them recalled. These externals are now by experience found to be but a very slender recompense for the labour and anxiety which their possessors undergo, still less for the unmerited calumny to which, from their very situations, they are exposed.

You take a distinction between the lazy and the working Clergy, and you represent poverty as the test of labour, and dignity of neglect. Your distinction is doubtless true, but your criterion is both invidious and false. That out of fifteen thousand Clergy, some will be found who have neglected their sacred duties I shall not deny: but the delinquency is to be much more evenly apportioned among the several ranks of the profession than it will serve your purpose to allow. Every order in the Church, as in society

* See the Article on the Bishop of Peterborough.—Edinburgh Review, No. lxxiv. p. 443.

at large, has its peculiar temptations to laziness and neglect; each, also, has its peculiar incitements to industry and exertion. Look around you, Sir, and you will find many a lazy curate, and many a working pluralist. If indeed we rise to the Episcopal order, we shall find that their various duties are so pressed upon them, that they cannot escape, even if they were so inclined, from the performance. Their activity and their exertions will vary, of course, according to the principles and the power of the individual; but no man, in the present day, can be an entirely lazy or neglectful bishop. Their business must be done—it is done—and it is well done. With every allowance for variety both of merit and of ability, it may be generally said, that there are no men who discharge the complicated duties of their high stations with greater zeal, fidelity, and sincerity, than the Bishops of the present day.

With respect to pluralities, I have only to observe that they are by no means so injurious in practice as you might at first imagine. Your Reviewer (p. 364.) describes the *pluralities and non-residence* of the English Church as existing *in a degree unknown even to the Romish scheme*. That this is an assertion unfounded in fact, the experience of most men in their own immediate neighbourhood will decidedly testify. Your Reviewer has coupled also pluralities and

non-residence together, as if the former evil was necessarily productive of the latter; and so it unquestionably might have been, if the vigilance and activity of the Bishops had not changed the system of things. It is now, I believe, a rare occurrence to find a benefice without a resident Clergyman, where residence is essential to the proper discharge of the duties of the parish. There are hundreds of contiguous parishes indeed whose population is so small as to admit the same Clergyman to discharge the duties of two at once, in the most conscientious and effective manner. There are hundreds, I may say thousands of parishes, whose revenues are so trifling that two together will go but a little way to support their minister. What says the Edinburgh Review upon this point? 'In such a state of endowment, all idea of rigid residence is out of the question; emolument which a footman would spurn can hardly be recommended to a scholar and a gentleman.' Vol. ii. p. 204. In such cases, at least, pluralities are not only defensible, but they are actually necessary. But let us turn our attention to another species of plurality. Many a Clergyman who lives in the active discharge of a heavy parish in a populous town, (a cure which is in general very scantily paid,) is the incumbent of another benefice in the country, with a smaller population and a larger revenue. Upon this latter benefice he

maintains a resident curate, and occasionally visits it himself to see that the duties are duly discharged, and with the remainder of the revenue he supports himself in his residence on a laborious and unprofitable charge. Here, then, we have the working parish priest, and the non-resident pluralist united in the same person, and in what respect is the religious interest of the country injured by the union? This is a more common case than you might at first imagine; both the incumbents and the curates of poor and populous parishes will often be found, in this sense, to be pluralists.

But I will now come to the most adverse case of all; where the same person shall be the incumbent of two livings, each of a competent value. Upon one of these two he must by law reside, and upon the other he must maintain a resident Curate. In many instances the incumbent divides his time between the two: and if, as is often the case, by the union of the revenue, he can afford to keep a Curate upon both, he gives to one or the other the advantage of a double minister—an advantage which in a large and populous parish is not to be lightly estimated. It is not because an Incumbent maintains a Curate, that he is therefore himself a sinecurist. In many hundreds of parishes, and those of no extraordinary dimensions, two Clergymen will find ample employment. Now this second Clergyman is maintained

by the means of the very plurality which you so severely condemn: for if these two livings were held by separate incumbents, neither of them would be able to maintain an assistant minister. With respect to acts of generosity and utility the means of the pluralist often enables him to do for both what a separate incumbent would be able to do for neither. Many a pluralist maintains a school almost at his own expence, which a separate incumbent could not afford. In charitable donations again, you will continually find a non-resident pluralist distributing, through the channel of his resident Curate, a sum which if that Curate were the incumbent, he could not be expected to spare. Pluralities then, so far from diminishing, increase the number of resident Clergy, and are often productive of more practical advantage, than from the invidious notions attached to the term, might at first be conceived.

But these advantages must entirely depend upon the Curate, whom the pluralist shall appoint to supply his place. Upon this peculiar order of the Clergy as distinguished from incumbents, you must allow me to say a few words. At no period in the existence of the English Church, has this order of the Clergy stood so high as in the present day. They are often men of talent, of family, and of fortune, and oftener still men of piety, activity and zeal. This improvement in the respectability of the order is to be ascribed first to the

improvement in their condition. By act of parliament the stipend of the Curate is now fixed at so high a rate, that a good curacy is often far superior in value to a small living. This improvement is to be ascribed secondly to the activity, with which the Bishops have carried into execution the intentions of the legislature towards the Curate, and to the kindness and attention, with which they personally treat him. When your facetious coadjutor represents the "*man of purple, palaces, and preferment letting himself loose against the working man of God,*" he brings a charge against the Episcopal order, which, as a Clergyman, he ought to have known was unfounded and false. To the honour of the Right Reverend Bench be it spoken, that every member of it is anxious to prove himself "the Curate's friend." If the Bishops are unpopular, they are unpopular among those incumbents whom they have forced either to perform their sacred duties in person, or to provide liberally for their substitute. This improvement in the condition and the respectability of Curates, has induced many a young man of attainments and of fortune to undertake an office, which fifty years ago he would have thought degrading. So high indeed does the Church Establishment stand in the estimation of all good men, that sons of the richest families are not ashamed to

enter into the sacred profession. I will not insist upon those of noble birth; for such you will say—and in some instances you will truly say—enter the Church with no other view, but with that of the preferment which their fathers interest will ensure. But I will take the sons of wealthy men, who bring to the Church far more than they can ever expect to take from it—whose only provision is a living, the advowson of which their fathers have purchased—who in the possession of a good private fortune, are quite content to remain in a curacy till their own living shall become vacant. The advantage which results to the Church from the employment of such men in Curacies is incalculable. Allôw me also to draw your attention to another class of Curates—to those, who with the advantage which the house of the pluralist affords them, receive pupils at the various rates to which their respective academical characters entitle them, and thus live in easy circumstances until their merit, the interest of a pupil, or some other circumstance shall place them in a benefice of their own. The labours of these men also are of the highest value. Thus Sir, by the system of curacies are the services of many a young man of piety and promise made available to the Church, which otherwise might be lost to it for ever.

So far indeed from abolishing curacies, it

would be highly advantageous to the Church if the system were enlarged. It could be wished that every young man should go through the probation of a curacy under a resident incumbent for three years at least, before he was capable of being presented to a benefice. The training which this would afford him, might in many cases be highly beneficial in his professional career.

Do not mistake me, Sir, nor imagine for one moment I would undervalue the charge which a Christian minister takes upon himself; when the souls of a parish are committed to his care. Would that I had the terrors of your eloquence that I might dart them against the man, who in the face of God and his country, shall wilfully abandon so sacred a charge. For the absence or the neglect of such a man, be his pretext what it may, I will never plead. Even though he may provide a pious and an active Curate, I do not consider that his personal responsibility is in any way diminished. But at the same time the pluralist, though he be absent in person, may be resident in spirit. His Curate upon the spot, and himself at a distance, may so co-operate as to produce a more beneficial effect upon the parish than if it were in the hands of a single incumbent: nor can such a parish, without a gross perversion of terms, be said to suffer through the non-residence of its incumbent.

Before, however, I conclude my observations upon the subject of Curacies and Curates, allow me to remark upon a very considerable error into which you have fallen, as to the practice of the Church of Scotland in this respect. In contrasting the hierarchies of Scotland and of England, you say of the former that there is to be found "*in all the land not one single Curate.*" The fact is otherwise; there are curates in Scotland, who perform the same duties as in England, under the title of Helpers. During your residence in that country, you were probably little acquainted with the Church, or with its concerns; you would otherwise have known that there is a considerable class of men, called "Probationers;" men, who have passed their first clerical examination, but have not yet been appointed to a living. From this order of men are taken Helpers or Curates to the aged or infirm; some become schoolmasters; others wander about the country not in the most creditable manner; others again, despairing of a living, quit the Clerical profession and revert to secular pursuits. The Scotch Probationers, taken as a body, are in every respect far inferior to the English Curates, though they are perpetually called upon to discharge the same offices. You have thought fit, however, to pursue the contrast between the Churches of Scotland and of England to a still

greater length. Speaking of the Royal visit to Scotland you say—‘ There the Prince will see ’
 ‘ much loyalty, great learning, and some splen- ’
 ‘ dour ; the remains of an ancient monarchy, and ’
 ‘ the institutions which made it flourish. But one ’
 ‘ thing he will not see. Strange as it may seem, ’
 ‘ and to many who hear me incredible, from one ’
 ‘ end of the country to the other he will see no ’
 ‘ such thing as a Bishop—not such a thing to be ’
 ‘ found from the Tweed to John O’Groats ; not a ’
 ‘ mitre, no, nor so much as a Minor Canon or even ’
 ‘ a Rural Dean, so entirely rude and barbarous are ’
 ‘ they in Scotland. In such utter darkness do they ’
 ‘ sit, that they support no Cathedrals, maintain ’
 ‘ no Pluralists, suffer no non-residence ; nay, the ’
 ‘ poor benighted creatures are ignorant even of ’
 ‘ tithes. Not a sheep, or a lamb, or a pig, or ’
 ‘ the value of a plough-penny do the hapless ’
 ‘ mortals render from year’s end to year’s end. ’
 ‘ Piteous as their lot is, what makes it infinitely ’
 ‘ more touching, is to witness the return of good ’
 ‘ for evil in the demeanour of this wretched race. ’
 ‘ Under all the cruel neglect of their spiritual ’
 ‘ concerns, they are actually the most loyal, con- ’
 ‘ tented, moral and religious people any where, ’
 ‘ perhaps, to be found in the world.’

Far be it from me to depreciate the merits of our Sister Church, or to deprive the Scottish Clergy of the praise which they so amply deserve.

The exemplary discharge of their ministerial duties, the vigilant assiduity of their parochial labours, and the dignified simplicity of their lives entitle them to a reward far above your panegyric or mine to bestow. In one apostolic character however, their Church is deficient; a deficiency which is every day more and more sensibly and severely felt. For the absence of Episcopal government no other excellence can wholly compensate, so essential is that form to the perfection of a Christian Church. Their synods, their presbyteries and the general assembly, institutions which our English Church is no longer permitted to enjoy, are doubtless productive of much practical advantage both in the regulation of doctrine and in the maintenance of discipline; but there is wanting that peculiar encouragement to talent and stimulus to exertion which Episcopal, and I may add, Cathedral dignities, if properly bestowed can alone supply. The Scottish Clergy are a pious, and an exemplary body of men, but their education is narrow, and their learning small. Look, Sir, at the annals of the Church of Scotland from the Reformation downward to the present time, and observe how very few Theologians of eminence it has produced. Some brilliant stars, it is true, have appeared in the Northern hemisphere whose lustre no time will ever extinguish; the

works of Campbell, Macknight, Beattie and of a few others, will be read with advantage and admiration by our latest posterity. But how small will these appear when compared with the luminaries of our English Church. Make what allowance you chuse, for the proportionate magnitude of the respective bodies, and you will notwithstanding find, that where the Scottish Church has produced one Theologian of eminence, the English Church has produced fifty. If, again, you examine into the history of those, whose Theological works are to this moment held in such estimation among us, you will find that most of them were Bishops, and almost all of them dignitaries, of our national establishment.

This is one of the practical benefits resulting to the Church from that "unequal distribution of wealth," which your Reviewer and yourself so decidedly condemn. The rank and the dignity which our Church has been enabled from its earliest days to offer as a reward to superior learning and exertion, hold out to young men of talent and of attainment, an encouragement to enlist themselves in the ranks of the ministry. The best and the worthiest of the British youth when sitting down to choose a profession for life, will naturally be acted upon by mixed and various motives; though the glory of God and the good of mankind be the predominant principle which

should guide their choice, they neither can, nor ought to divest themselves of that honourable ambition which in every other profession is the source of activity and of success. Such an ambition if properly regulated by a higher principle, and duly subservient to a better motive, is not only honourable, but it is holy it engages the mind of a generous youth in a holy work, it stimulates him to holy exertion, and it will conduct him both here and hereafter to a holy reward. As your Reviewer has been pleased to quote one verse out of St. Paul, perhaps I may be allowed to transcribe another which immediately precedes it. "*This is a true saying; If a man desire the office of a Bishop, he desireth a good work.*"

Now, Sir, if you abolish the dignities and level the distinctions of the sacred profession, you take away those inducements which, in the mind of many a hesitating youth, will turn the scale in its favour. What will be the consequence? Young men of academical distinction and attainment will no longer think of the Church as a profession; the Ministry will pass into inferior hands; instead of a learned and a high-talented Clergy, you will have a body of men without weight and without influence. Such men in a country parish may be worthy and efficient ministers; but against the progress of scepticism

and infidelity in the higher orders they will be unable to oppose the slightest barrier.

For many years, as you, Sir, well know, Edinburgh has been the head-quarters of infidelity. The diffusion of scepticism among the higher ranks is fully equal to that of religion among the lower. The philosopher is teaching the academic to scoff, while the minister is teaching the plough-boy to pray. This is a system, Sir, which cannot long continue. The diffusion of knowledge, and the interchange of opinion which marks the present day, will effectually prevent the conversion of religion into an engine of state police. In the more distant part of Scotland, where the primitive simplicity of the national manners still continues, the clergy may retain their beneficial power; but in those more populous districts, which are illuminated by the productions of the liberal press, the influence of the Clergy is rapidly diminishing. This diminution is excellently pourtrayed in a little work which is familiar to every English reader, "The Annals of the Parish." The fact is, that the Scottish Clergy, as a body, have neither the learning nor the power which is necessary, in these times, to defend the citadel of Christianity, and to silence its assailants. As a peace establishment they are admirable, but in time of war they are inefficient. There is no inducement held out in

the Scottish Church for a young man of family, of talent, or of attainment, to enter the Clerical profession, or to bring any superior endowments to the defence and support of the sacred cause. In England the case is otherwise; the ablest scholars, the deepest mathematicians, the highest in rank, and the wealthiest in family, enter the Church without reluctance and without degradation. What is the consequence? In England, among the higher orders, infidelity will scarcely dare to shew its head; whatever shape it may assume, under what cover soever it may shelter itself, it is detected and exposed. The vigilance of the Clergy enables them to mark the first appearance of the disease, and their talent to arrest its contagion. The enemies of Christianity, unable to cope with its defenders in fair and open combat, have retreated from the field; and are now exercising their revenge in blackening the characters and undermining the influence of their conquerors.

Do not, however, imagine that the Clergy are to be swayed by secular views alone in their defence of religion; for if they were, they would be often grievously disappointed. Ecclesiastical dignities and honours induce men of talent to enter into the Church, and perhaps they may ultimately prove the reward of their exertions. But it pleases a wise Providence, in the distribution

of these worldly prizes, often to pass over those who have fought with the greatest vigour and ability in his holy cause; thereby teaching them to look for their "exceeding great reward," not to any earthly patron, but to that heavenly Master in whose book of remembrance their labours and their affection are indelibly recorded. He who writes against infidelity with a mitre or a dignity dangling before his eyes, will write in vain; he who writes for Christianity must feel what he writes; for without that feeling his words will be weak, his thoughts vapid, and his arguments ineffective; and thus the very object for which he labours will be the cause of his failure. At the same time, the reward of Ecclesiastical dignity and rank which may ultimately await disinterested, laborious, and skilful exertion, is both an individual honour and a general encouragement.

Thus, then, Sir, the unequal distribution of the honours and the revenues of the Church has a practical advantage, which far, very far, overbalances any inconveniences which may be placed in the opposite scale. I will conclude this part of the subject with the words of Dr. Bentley, in answer to the objections urged by Collins upon the same point. He considers the few shining dignities in the Church, as Prebends, Deaneries, and Bishoprics, to be those prizes in

the lottery of the Church which induce a parent to risk his child's fortune in it; and he very justly supposes that if its endowments were averaged, they would offer no sufficient recompense for a long, laborious, and expensive education. "It is that part of your Establishment, (he speaks in the character of a Lutheran), that makes your Clergy excel ours. Do but once level all your preferments, and you will soon be as level in your learning; for instead of the flower of the English youth, you will have only the refuse sent to your academies, and those too, cramped and crippled in their studies, for want of aim and emulation."

I now come to the second position of your Reviewer, *that the whole amount of the Ecclesiastical Revenues, as well as the vexatious mode of raising the principal branch of them, are now severely felt by those whom the difficulties of the times had well nigh overwhelmed*, and that this is another cause of the "alienation of the people from the chiefs of the Establishment." Upon these points, also, condescend to enquire; and you will find, Sir, that both with respect to the amount of the Ecclesiastical Revenue, and the mode in which it is raised, the Reviewer has been guilty either of the most ignorant or of the most wilful misrepresentation. To each of these questions allow me to draw your attention.

Before, however, I come to the actual amount of the Ecclesiastical Revenues, I have a few words to say respecting their title. There is not a lay estate in the kingdom that is held upon a title so ancient and so sound as that of the property of the Church. This, Sir, as a lawyer, you know. It is a gross violation of the first principles of the Constitution to call the Revenues of the Church either a burthen or a tax. They are neither; but they are freeholds; freeholds productive of the same advantages, subject to the same burthens, and protected by the same laws, with every other species of landed freehold. The Bishop and Mr. Lambton hold their respective estates upon the same common right; the one is no more a burthen upon the country than the other; and the same revolutionary hand which would violate the laws of property in the one case, will violate them also in the other. When a single acre shall be severed from the See of Durham, then let Mr. Lambton tremble for his own. When the work of confiscation begins, its violence is fearfully contagious. The Clergy will be the first, but not the only victims.

Tithes, Sir, are no tax; they are a rent charge upon the land to the amount of a tenth part of its produce. They are a rent charge not imposed by the law, but by the original possessors of the land; the land thus charged by its

original possessor has been bought and sold hundreds of times, subject to the Ecclesiastical rights which are vested in it; and in the price for which these lands have been bought or sold, this reservation has always been considered. Tithes are not public but private property; nor are they the less so because in some cases a public duty is entailed on their possessors. The incumbent of a parish is a servant of the public, but he is not paid by the public; in his parochial property the public have no more concern than in his private fortune. Dr. Philpotts is no more paid by the public than Mr. Lambton; nor are the tithes of the one any more a tax upon the state than the coal-pits of the other. In the same strain of Radical cant, it might be asserted, "that the enormous income of Mr. Lambton is wrung out of the pockets of the London poor; and that many a shivering family in St. Giles's is forced to expend its last penny in fattening the establishment of an overgrown Northern Squire—that the coal proprietor's profit is an odious and a grinding tax upon the labouring population, and ought to be abolished." If the same system of enquiry which you have applied to the property of the Clergy be applied also to the property of the layman, the result, in most instances, will be the same. It would be highly advantageous to the State to take the coal-pits in

hand, and to afford fuel to the poor at a far cheaper rate than at present. The breweries of Messrs. Whitbread, Meux, Calvert, &c. are a burthen upon the country. "Who," in the language of your Reviewer, "can pretend to doubt but that *beer* might be afforded far cheaper to the people than *from any of these breweries?*" Without doubt, the tithes of the Clergy, the coal-pits of Mr. Lambton, and the capital of the brewers, if converted into public property, would do much to relieve the burthens of the state. Are you quite sure, again, that the landlord's rent is not considered by the great body of Reformers to be as odious a tax as the parson's tithe? Mr. Cobbett considers them as parts of the same system, and as abuses which require a similar remedy.

But there are another order of men, whose title, though it be infinitely worse, you will not find it quite so easy to shake—those tithe-owners I mean, who wear not a black coat, but a blue one—the lay impropriators, who impose the same tax without performing the same duty. For these, the sagacity of your Reviewer has made no provision; he does not, indeed, appear to have contemplated their existence. Against a host of stout and unshrinking laymen you will not be disposed to hurl "crimination, contempt and defiance;" they are not to be told that tithes are a

tax, or that private property is a public burthen. These are the men, Sir, with whom you ought to begin, and when you have abated these sinecures of an independent Laity, you may with the better grace attack the revenues of a working Clergy.

But what is the amount of these revenues? The annual revenue of the two Archbishops and the twenty-four Bishops has never exceeded 130,000 *, and in the present times it is of course considerably diminished. If, Sir, out of this you deduct the necessary expences attending the respective Sees, the remainder will not constitute the enormous mass of wealth, which your Reviewer describes. There are several Peers, Sir, whose individual incomes exceeds the aggregate of the revenues of the whole bench. The revenues of the Sees of Durham and Winchester are doubtless large—when they are compared with those of other Bishoprics; but they are small when compared with those of many noble proprietors. The same observation may be applied to the inferior Clergy. The wealth of the Durham Clergy is large when compared with that of other dignitaries; but it is upon a very moderate scale when compared with the ordinary income of country gentlemen. The single income of Mr. Lambton alone, exceeds the aggregate income of the twelve

* Vide Cove on the Revenues of the Church.

prebendaries on the one hand ; it exceeds also the enormous revenue of the Bishopric on the other. True it is that these dignitaries are Clergymen ; and also Tories ; and therefore ought to be reduced to the poverty of the Apostolic age. Your Reviewer is rather profuse of his Scriptural quotations upon this point ; had he looked however a little farther into the writings of St. Paul, he would have found that the poverty of the primitive Church extended to all its members ; nor is there any rule in this respect laid down for a Bishop that is not equally applicable to his flock. Your Reviewer has been ransacking Scripture, the better to revile the Clergy ; Scripture has been cited, as we are told, by more personages than one, and with similar success.

I do not find in Scripture that a Christian minister should live in poverty while his flock revels in wealth : but this I find, that whatever his revenue may be, he is to expend it in such a manner that "*men may see his good works and glorify his father which is in heaven.*" Now, Sir, from whom are an opulent Laity to take an example ? From a man whom for his very poverty in the pride of their heart they despise ? No, Sir, from a man who is placed in the same rank with themselves—who with a revenue much inferior to them, shall yet possess sufficient means to lead the way in every work of munificence and

charity—who both by his preaching and by his practice shall teach them how the riches of a Christian ought to be expended.

I have no desire, Sir, to see a race of proud and wealthy ecclesiastics ; but at the same time I admire the establishment of a Church, whose revenues are so disposed as to admit a few ecclesiastics among the highest circles of the country—not to vie with a wealthy Laity in luxury and pomp : but to mark the rare and happy union of dignity and meekness, of splendour and purity, of opulence and charity. Such is the example which a wealthy prelate is called upon to display : such is the example which has been eminently displayed by that very Prelate whose character in his old age, you would hold up to indignation and scorn. I know not the person of Bishop Barrington ; but I know his virtues and his munificence.

Μωμήσεται τις μάλλον ἢ μιμήσεται.

If from the Cathedral of Durham you descend to the other dignified Clergy, you will find that the same reasoning holds good. A Deanery of 1200*l.* per annum, or a stall of 600*l.* are considered as prizes in the lottery of ecclesiastical preferment. Very few indeed, with the exception of Durham, are to be rated at a higher value, and most are to be taken at much less. The greater proportion indeed of prebends in

Cathedrals upon the old foundations, have but a few pounds reserved for their annual income, and only become valuable, when a life upon the estate is to be filled up, or a lease, and that often a very long one, is to be renewed. Now, Sir, with an income such as this, is a man to be held up as the possessor of enormous and unchristian wealth? There are few Squires in the country, who are not far better provided for, than the richest prebendary in the Cathedral town: and when you consider that this clerical income is only for life; that many professional expences are fixed upon it, that its possessor is required to maintain a respectable appearance, that his children are to be educated as the children of a gentleman—your only wonder will be how he can contrive to do so much with such inadequate means. The fact is, that half the dignities of the Church, such as Deaneries, &c. which require residence, will not maintain themselves, but require the aid of a private fortune to support their necessary establishments.

Much less will such sort of dignities, even with the addition of a benefice, enable their possessor to make any permanent provision for a family. It is inconceivable by one unacquainted with the real condition of the Clergy, how very little property is amassed from the actual revenues of the Church. The number of English Clergy

may be stated at about 16,000 which includes Bishops, Dignitaries, Incumbents, stipendiary Curates, Fellows of Colleges, &c. Now, Sir, out of these sixteen thousand, there are not six hundred who lay up a single farthing from the actual revenues of the Church. When a Clergyman leaves a decent provision for his family, it is from the savings made out of his own private fortune, and not out of his ecclesiastical preferment. Few, very few, die in possession of such a sum as their own private fortune, if it had been suffered to accumulate, would have produced; for in most cases their private fortune is required to come in aid of their preferment, and to assist them in the education of their children, and in the maintenance of their family. Of the small number who are enabled to save money out of their ecclesiastical incomes, how very few die rich. You may know perhaps one instance, I may know another of an inordinate accumulation of wealth—inordinate I mean for a Christian minister—out of the actual revenues of the Church. But if all these instances were put together they would not amount to half a dozen. In our estimation of the account which such men will hereafter have to render of their ill accumulated wealth, we shall not differ. Even while they live, they are marked as the objects of just reprehension—a clear proof that the instances are exceedingly rare. But what

are these when compared with the thousands of munificent characters which the Church contains; who bring their own private fortune to sustain their professional rank, and to assist their professional duties.

Before I quit this part of my subject, let me earnestly recommend to your notice a pamphlet lately published by the Rev. Aug. Campbell, entitled "The Rights of the English Clergy asserted." Here you will find the gross exaggerations of the Morning Chronicle exposed, and the true state of the ecclesiastical revenues laid open. The Morning Chronicle, it seems, has declared the annual income of the Church to be 7,600,000, being more than five millions above the truth. In the supplement to the Encyclopædia Britannica, the total revenue of the Church is computed at about three millions. This was a computation made before the great fall of agricultural produce, and is therefore now to be considered as considerably above the mark. Let us deduct only one sixth on this account, and let us place the Church revenues at two million and a half, a calculation far exceeding their present value. Where then Sir, was the common honesty of the Morning Chronicle when it was guilty of so wilful an exaggeration of fact, and of so gross an imposition upon the understanding of its readers?

But this is, as your Reviewer has remarked, an enquiring age.

From the amount of the Ecclesiastical Revenues, I will now proceed to the modes of raising them. These your Reviewer has been pleased to call vexatious. As tithes appear to be the main object of his censure, I will first direct your attention to this branch of the Revenues. So far from tithes being a vexation to the tenant, in ninety-nine cases out of a hundred they are a source of advantage to him. When a tenant takes a farm, the tithe is considered in the rent which he pays to the landlord. Now, if through the moderation of the incumbent, less than the actual value of the tithe is demanded, does he not pocket the remainder? And is not such a tenant of titheable land in a better condition than a tenant of tithe-free land in the same parish? In fixing the rent of the tithe-free tenant the whole value of the tithe is added to the landlord's share; his tenant is of course, in this respect, racked to to the uttermost farthing. In those parishes where the mixture of titheable and tithe-free lands will enable you to make the comparison, you will find the tenant of the latter is notoriously in the worst condition of the two. The question however turns upon the moderation of the Clergy. Whom shall we bring as witnesses to their cha-

racters? not their friends, nor their advocates; for the words of such you will be little inclined to trust. But I will bring before you witnesses whose words you cannot doubt—even the Edinburgh Reviewers themselves, who in a late number thus speak of the Clergy of our Established Church:

“To the credit of the Church of England, it ought to be mentioned that the Clergy seldom carry their claim for tithes to the full extent, and that they are in general much less rigorous in their demands than the lay-impropriators.”
—*Edinburgh Review*, vol. xxxiv. p. 71.

Thus, then, through the intervention of Clerical tithes, is the tenant enabled to enjoy a greater benefit from the land than if no such tithe existed.

Let me now call your attention to the lay-impropriators, a body of men amounting to about 2,000*. These men consider tithes as property, and they either take them in kind or exact their fair value, as they would in any other description of rent. Yet we never hear of any vexation upon the parts of the tenants of the lay-impropriators; *they* are all contented and happy; but

* Lay-impropriations are estimated at 3,845. Of these about one-third belong to Bishoprics, Cathedrals, and the Universities; the other two-thirds to independent lay-impropriators. Vide *Bacon's Liber Regis*, and *Gough's Introduction to Camden's Britannica*. p. 190.

if a Clergyman comes into the parish, and contents himself with two-thirds of their value (the general average of Clerical demand) then we hear of nothing but "vexation" and "grinding," and "fleecing," and every opprobrious term which Radical liberality can invent. We find the same system pursued in the metropolis as in the country. In the parish of St. Botolph, Bishopsgate, as in many of the city parishes, the Rector is entitled to two shillings and nine-pence in the pound, as a tithe upon the rent of the houses. I find that Mr. Archdeacon Blomfield, the present Rector, contents himself with one shilling and sixpence; and in return, expends upon his parish the valuable labours of an acute scholar and a zealous minister. I go to the neighbouring parish of Aldgate, and I find a lay-impropriator. This gentleman exacts the full demand of two shillings and nine-pence, and gives them nothing in return but a stamped receipt. I next proceed to a Common Hall, a Common Council, or even to the Chief City Magistrate himself, and I hear this two and nine-penny rate condemned as an odious imposition upon the part of the Clergy, who, in such places are, I believe, considered as its inventors. I hear the Clergy reviled in all the tropes of civic scurrility, not for exacting the whole, but the half of their legal demand. But never do I hear a word of

the lay-impropriator, who boldly pockets the full amount, to the perfect content and satisfaction of his tenants. Now, Sir, if the Clergy could persuade themselves to follow the example of the lay-impropriator, we should hear nothing more of the "vexatious modes of raising the Ecclesiastical Revenues." Before every enemy the Clergy have retired; from every just claim they have retreated; their moderation has been attributed by the vulgar and the malignant, not to principle, but to fear; every cowardly bully, therefore, thinks that he can insult them in security, and plunder them with impunity—*oderis quem læseris*—the more a man is cheated, the less is he liked.

I shall draw your attention to another branch of the Ecclesiastical Revenue, the Church lands. Here again, the tenant under the Church has a very considerable advantage above the tenant under a Lay landlord. Church lands are leased out either upon lives, or for a term of years renewable at certain periods. In the former case, it is well known that the ordinary extension of human life exceeds the calculation of the tables; such a tenure therefore of itself must be highly beneficial to the holder. But this is not all; for when either the life drops, or the lease is to be renewed, the peculiar advantage of the tenant appears. Bishops holding their property only for

life are always ready to renew upon the most moderate fine. A Chapter, again, is a fluctuating body, and any aged member of it will very strongly object to any postponement of the renewal; a moderate fine is here also required, such as the tenant will not hesitate for a moment to pay. Thus then the tenant has an advantage over a Clerical landlord, which he could not have over a Layman. A Lay landlord will refuse to renew the lease except upon full terms; in the mean time he can borrow money to make up the present deficiency, and suffer the lease to run out for the benefit of his family. The Clerical landlord must renew the lease immediately; the terms therefore must be much more moderate.

Is not this a system peculiarly favourable to the tenantry?—to a body of men who according to every maxim of political economy, ought to be supported? Have they not a greater share in the profits and a greater interest in the improvement of the land under this system, than under any other which could be devised. With what face, then Sir, could you have pronounced the tirade which I now transcribe from your Durham speech.

‘ And if there is any part of England, in’
 ‘ which an ample license ought more especially’
 ‘ to be admitted in handling such matters, I say’
 ‘ without hesitation, it is this very Bishopric,’

' when in the 19th century you live under a '
 ' Palatine Prince, the Lord of Durham ; where '
 ' the endowments of the Hierarchy, I may not '
 ' call it enormous, but I trust I shall be per- '
 ' mitted without offence to call it splendid ; when '
 ' the Establishment, I dare not whisper, proves '
 ' grinding to the people, but I will rather say, '
 ' is an inscrutable, unaccountable blessing : '
 ' only it is prodigiously large, showered down in '
 ' a profusion somewhat overpowering, and lay- '
 ' ing the inhabitants under a load of obligation '
 ' overwhelming by its weight.'

And again : ' I am taking for granted that they '
 ' (the Durham Clergy) all act the part of good '
 ' Shepherds, making the welfare of the flock their '
 ' first care ; and only occasionally bethinking '
 ' them of shearing, in order to prevent the too '
 ' luxuriant growth of the fleece proving an in- '
 ' cumbrance, or to eradicate disease. If, how- '
 ' ever, these operations be so constant, that the '
 ' flock actually live under the knife—if the '
 ' shepherds are so numerous, and employ so '
 ' large a troop of watchful and eager animals that '
 ' attend them (some of them too with a cross of '
 ' the fox, or even the wolf in their breed)—can '
 ' it be wondered at if the poor creatures, thus '
 ' fleeced, and hunted, and barked at, and snap- '
 ' ped at, and from time to time worried, should '
 ' now and then bleed, dream of preferring the '

‘ rot to the shears, and draw invidious, possibly’
 ‘ disadvantageous comparisons between the wolf’
 ‘ without and the shepherd in the fold?’

Now, Sir—crimination and defiance aside—do you mean to say that the Durham Clergy are worse landlords than the Durham Squires? Do you mean to say that the Durham Clergy are more rigorous in the exaction of their tithes than the Northern Lay impropiators? Do you mean to say that if a revolution was to sweep away both Church and Clergy, the Durham people would gain one farthing by the change? You know, Sir, that they would not gain but lose—you know that if the Church property, whether in land or tithe was to change masters, those new masters would be much harder upon the tenantry than the Clergy are. Do you mean, again, to assert, that the Church property in Durham is oppressive, because it is large? As a political economist, Sir, you know that, in general, the larger the estates of the landlord, the less inducement he has to oppress his tenantry: and that it is his interest, no less than his duty, by kind and liberal treatment, to enable the farmer to improve his property. Do you mean to say that the Duke of Bedford’s property is grinding because it is splendid? If not, why should the property of the Church of Durham be the cause of any greater oppression? Was it worthy Sir, of your

character and of your talents, thus to sacrifice every principle of common justice, common reason, and common right? Your eloquence, Sir, might find a worthier employment than to persecute the innocent and to flatter the guilty, to inflame the passions of a mistaken mob, and to court the howl of revolutionary applause.

Before I conclude my observations upon the revenues of the Church, allow me to draw your attention to their expenditure. There is no part of our British property, either landed or funded, which is returned again to the country from which it springs, with more advantage than the revenues of the Church. Of these, as I have before observed, very little is converted by accumulation into unproductive capital; almost all of them are expended, and well expended either in the support of national trade, or in the promotion of judicious benevolence. While the peer or the commoner are consuming the produce of their estates at Paris or Geneva, Rome or Naples—aggravating thereby the distresses, and enriching the enemies of their country—the revenues of the Church are expended at home. If we find an English dignitary or incumbent lounging away his time or squandering his money abroad, we mark him as a renegado; and by that very mark he is distinguished from his brethren. Instances of this dereliction of principle and of duty are so rare,

so very rare, that neither your Reviewer nor yourself, in the plenitude of your invectives, have thought it expedient to adduce them. But how is the income of a Clergyman expended at home? In the maintenance of his family and the education of his children in the best manner which his income will allow. A lawyer, a medical man, a merchant, or a tradesman is considered a very unwise man if he lives up to his professional income; a Clergyman, on the contrary, is bound so to do. To support his rank and character requires the sum total of his Clerical income, and often more. Every farthing therefore of the revenue which he derives from the Church is expended in those channels, which are the great feeders of national prosperity. Luxury and extravagance are seldom to be found among the Clergy; comfort and hospitality are their characteristics. The state in which the higher orders formerly lived, is now perhaps too studiously avoided. There is not a Prebendary of Durham but considers the state in which during his month of residence he is bound to live, as a tax, not upon his purse, but upon his professional feelings. Very unwisely, in my opinion, has this external state been pared down—not from economy, for the generosity of the Durham Clergy is proverbial—but from a fear of provoking jealousy and ill will. It is the duty of the Durham Clergy to

shew amidst the splendid hospitality which their incomes are intended to afford, the purity and the simplicity of Christian Ministers.

But when I come to the charities of the Church, and of the Durham Clergy in particular, you, Sir, as a Layman will be astonished at their amount. Look, Sir, at the schools which Bishop Barrington has founded and endowed. These alone, in the eyes of one who is so zealous a patron of national education, ought to have established his character ; and to have protected him in his declining years, from rudeness and malevolence. The munificence of this distinguished prelate both in his diocese and out of it, is too well known and too widely felt to require the feeble aid even of just panegyric. Is there a single work of Christian Charity in the county of Durham in which the Clergy do not take the lead ? Look at the records of the County Infirmary ; and you will find that the contributions of the Clergy amount to more than a fourth, almost to two fifths, of the whole subscription ; yet what are the revenues of the Clergy when compared with the revenues of other landed and commercial proprietors in the county ? Should the revenues of the Durham Clergy be turned into any other channel, then would the inferior orders of the country most sensibly discover how grossly the characters of their Reverend benefactors had been traduced,

and how great was the sum of their benevolent exertions.

There is not a Cathedral town in England, to which the same observation will not apply. Far be it from me to depreciate the generous spirit of the British Laity ; but it is not too much to assert that this spirit, generous as it is, is kindled into action by the exhortation, by the activity, and most of all by the example of the Clergy.

As a Layman, Sir, unacquainted with the Clergy, you are little aware how serious and how pressing are the demands both of a public and of a private nature, which are made upon the purses of the prelate and the dignitary ; and you are still less aware how little those purses are in general enabled to support them. Yet the demands, pressing as they may be, are cheerfully and liberally answered. Condescend, Sir, to enquire into this also ; and you will without much difficulty discover, that I have said no more of the dignified Clergy than is justly and severely their due.

With the great question which is shortly to come before Parliament, respecting the commutation of Irish tithes, I do not wish to intermeddle. I would simply propose these two enquiries ; from whom do you take the property, and to whom do you give it ? You take it from a resident and a liberal Clergy ; you give it, in most

instances, to an absent and a careless landlord. The peasantry of Ireland will reap no benefit from the change ; the rents will be proportionably increased ; and if they do not pay the tithe in one way they will in another—the only difference will be, that if they pay it to the landlord, the expenditure of the money will be most probably lost to the country. With respect to the immense revenues of some Irish Bishopricks I may be allowed to hazard one observation. Even the greatest enemies of the Irish Bench have allowed that the Episcopal estates are upon principle considerably underlet, and that they are capable of producing a much better revenue. From this system the tenantry must derive an advantage unknown to the tenantry of any Layman's property. Let these estates change their masters, and the tenants will soon find the difference between a Lay and an Episcopal landlord. It would be well for the advocates of the Irish population to pause, before they recommend a measure, which must destroy almost the only tenure which is advantageous to the farmer. Upon the justice or the policy of any species of confiscation I shall not enlarge. The property of the Clergy is not the only property in Ireland that is marked out for plunder—and most mistaken is the man, who thinks that by assisting a banditti in the robbery of his neighbour, he will purchase his own security.

To return to the English Church. The spoliations which it underwent in the days of Henry the VIIIth, days of tyranny and bloodshed for the Laity as well as for the Clergy, have left the bulk of its property greatly diminished. Moderate in amount as it now is, it becomes still more so, by the easy mode in which its revenues are exacted, and the advantageous tenures under which its estates are held. When in addition to this, we consider the benefits which accrue to the public from the mode in which those revenues are expended, it will follow, that its property could not change its masters, without a sensible injury to the State.

Against the conduct of the Clergy, your Reviewer has brought but one material charge—“*an unhappy propensity to meddle in politics* :” this also, he asserts, has increased the “alienation of the people from the chiefs of the establishment.” Now, Sir, if a period in the history of our country could be selected, in which the Clergy more especially kept themselves clear of politics, it is the present. Out of the Bench of Bishops I defy you to find a single prelate who is in the least degree involved in the secular politics of the day. The only one, who was ever engaged in the administration of the State, has now for many years retreated from the busy scene. With respect to some late unfortunate proceedings, to which your Reviewer alludes,

the Clergy of England stood upon neutral ground; to their credit, be it said, that they resisted every temptation to apostacy and refused to sacrifice their duty and their principle to the allurements of popular applause. Never was popularity offered upon easier terms; the offer however tempting, from the highest Prelate to the lowest Curate was manfully refused; and what could they gain by the unanimous refusal? Nothing that they had not before, excepting the testimony of their own consciences, and the approbation of every good and honest man. Had they been divided, accusations of self-interestedness might have been brought by the one party against the other; but as they were unanimous, no interested motive could have had an existence in their minds. Of their judgment in this matter you will entertain but little doubt, of their honesty none.

If a flaw could be found in their conduct, it is this—that they did not come forward with sufficient activity to teach their deluded flocks the loyalty they owed to the King and the reverence which was due to the laws. “*Put them in mind,*” says St. Paul to Titus, “*to be subject to principalities and powers, to obey magistrates.*” “And if you do so put us in mind,” say the liberals, “we will pillory you for your pains in the Morning Chronicle, and post you in every Radical journal from London to Newcastle.”

I very much doubt whether any Clergyman even at this distance of time, could preach the most abstract Sermon upon that general loyalty to the King which the Gospel so repeatedly commands, without being exposed in some such paragraph as the following.

SYCOPHANCY OF THE CLERGY. We have again to reprobate the infamous interference of the Clergy in politics. On Sunday last the Rector of——chose to disgust his congregation with a political discourse, in which he introduced such a strain of hypocritical adulation, as was quite odious to every liberal and independent mind. Thus it is that the meek Ministers of the Gospel of peace become the servile advocates of corruption, and the fawning sycophants of the reigning Prince.—We understand that Dr.—— is to have the Deanery of——value 7500*l.* per annum.

To some such inquisitorial act of persecution is every Minister of the Gospel subject, who dares to do the duty which that Gospel has solemnly bound upon him. But Sir, I will meet you upon lower ground ; and I will contend that, because a man becomes a Clergyman, he does not therefore lose his rights as an Englishman. The Clergy are the only body of men who are professionally disabled from sitting in the lower house. Their rights, their property, their duties, are perpetually called in question, yet there is no one who is able to speak professionally in their

defence. Can you wonder then that the Clergy should be active in exercising their general franchise and in choosing such members, as shall be generally attached to their cause. I would censure as strongly as yourself the jobbing and electioneering parson, if such a character can be found ; but I will yet maintain the right of the Clergy to use the constitutional influence to which their property entitles them, in favour of the candidate whom they may approve ; nor are they to be branded as political meddlers for any fair and toperate exercise of their elective franchise.

With respect to the peculiar case of the Durham Clergy, and the libel of Mr. Williams I shall not enlarge ; the misrepresentations of your Reviewer have been so ably exposed by the last publication of Dr. Philpotts, that such a task would be superfluous. I am not the advocate of the Clergy of Durham except as they are part of the Clergy of England. They have been singled out as the victims of unmerited persecution and calumny, and through them the Church itself has been openly assailed : theirs therefore is a common cause.

Very different was the conduct of Churchmen in the times of Bishop Burnett, of Bishop Atterbury, of Bishop Hoadley ; in those days the highest dignitaries were but too actively engaged in the political intrigues of the age ; even in our

own remembrance Bishop Watson, whom your Reviewer so highly extols, has left a sad memento of his "unhappy propensity to meddle in political matters:" and when his interference was rejected, he became a leveller and "a Luther, who would persuade the people to compel the Parliament to abolish tithes, &c." Compare the conduct of the higher Clergy in the present day, with that of the higher Clergy in every former age, and you will be convinced of the injustice of the accusation which your Reviewer has preferred against them.

From the revenues and the character of the Clergy, your Reviewer has travelled to the doctrines of the Church. He speaks of its "near approaches towards the Romish Church." A grosser attempt Sir, was never made to impose upon the credulity of this 'enquiring' age, than to place the Churches of England and of Rome upon the same footing in the public estimation. In foundation and in principle, in doctrine and in practice, upon every controverted point, they are diametrically opposite. Between the Churches of England and Rome there never can be any compromise or convention. So far from any approximation or approach *littora littoribus contraria*. Look, Sir, at the confession of faith decreed in the Council of Trent, and you will find that to no one of its articles can any member of the English Church give his assent. There is no

angle nor degree in his difference ; his opposition is straight, direct, and irreconcilable.

‘ Much controversy,’ says your Reviewer, ‘ is ’
 ‘ known to exist respecting the degree in which ’
 ‘ Transubstantiation is rejected by the Catechism ’
 ‘ of the Church.’ There is no degree at all in the matter ; the rejection is absolute and without reservation. The Romanist asserts that the substance of the bread is actually changed into the body of Christ. This is Transubstantiation. The Lutheran believes that the body of Christ is really present in the bread, though the substance is not changed. This is Consubstantiation. The Church of England maintains that the bread still remains bread without any change or addition whatsoever—and that as such it is a sign or token only of the spiritual body of Christ. In a Sacrament, our Church tells us, there are two parts, the outward visible sign and the inward spiritual grace ; let us take them as they appear in the Sacrament of the Lord’s Supper.

Q. What is the outward part or sign of the Lord’s Supper ?

A. Bread and wine which the Lord hath commanded to be received.

Q. What is the inward part or thing signified ?

A. The body and blood of Christ which are verily and indeed taken and received by the faithful in the Lord’s Supper ?

Q. What are the benefits whereof we are made partakers thereby ?

A. The strengthening and refreshing of our souls by the body and blood of Christ as our bodies are by the bread and wine.

Now so far from attaching any additional virtue to the outward sign, the Church supposes the possibility of its being received without any spiritual grace. For according to the XXIXth Article, unbelievers though they eat the bread in the Lord's Supper do not receive the body of Christ. Is there any virtue then inherent in the bread? None whatever. The Catechism expressly tells us that as our bodies are refreshed by the bread and wine, so are our souls refreshed by the body and blood of Christ. This very similarity precludes identity. The Redeemer of the world has been pleased for the wisest reasons to attach to each of his Sacramental institutions an outward sign. Now if any mysterious change were to take place in its substance, it would no longer be the outward sign, but it would become the thing signified—as it does according to the Church of Rome; whereas in the Church of England it is called an outward sign and it remains so.

I will not suppose that the Reviewer is so ignorant of the Gospel or of its language as to imagine that the spiritual reception of the body of Christ, has any *necessary* connection with the act of eating the bread. The pious Christian will often

in meditation and prayer feed upon this spiritual food ; but never will he do it with so much effect as when, according to the command of Christ, it is represented by the outward elements. The Reviewer should also know that this was the very point upon which the two great reformers Luther and Zuinglius divided. Luther maintained that the body and blood of Christ was actually present and received in the elements. The Swiss Reformer on the other hand taught as the Church of England now teaches, that the bread and wine were no more than the symbols and tokens of its spiritual presence, that is, of the strength and refreshment which will attend the worthy communicant in its reception. The Catechism then, so far from any degree of approach to the doctrine of Transubstantiation, contradicts it in terms ; by separating the outward visible sign from the inward spiritual grace. Between the doctrines of the Churches of England and of Rome on this important point, there is not the slightest possible approach.

The next point of resemblance which your Reviewer produces is the absolution in the service for the sick. Now if any doubt should arise as to the construction of a single clause in a statute, would not you, Sir, as a lawyer, contend for an interpretation according to the general view and intention of the whole ; and would not such an

interpretation be warranted by every principle of reason and of equity? But when the Church or its services are to be assailed, all these principles are to be abandoned. The Reviewer will not allow that the absolution in the service of the sick is to be taken with the rest of the Liturgy, or to be interpreted according to the tenor of the absolution in the daily service. His reasons are twofold,

“*First*,” says he, “*there is no reason whatever for limiting the absolution in question by that, any more than for extending that by the absolution in question.*”

This may be true, if the two absolutions only were the object of our consideration: but when the rest of the Liturgy is to be taken into the account, and when the one absolution is supported by the spirit of the whole—and when the other, in the sense which your Reviewer would put upon it, is contrary to the spirit of the whole; surely we are justified in limiting the absolution in question, and in taking it according to the sense not only of the absolution in the daily service, but of the whole Liturgy. There is a third absolution however which your Reviewer has omitted to notice; the absolution in the sacramental service. This absolution, though it is of so solemn a nature as to be pronounced by the Bishop himself, if present, is like the absolution

in the daily service, purely declaratory. Here at all events are two absolutions against one.

But this is not all: examine every prayer and every form which occurs in the Church Service, and you will find throughout the whole this one vital doctrine of the Gospel and of the Church, that it is "God alone that forgiveth sins." In the administration of the Baptismal Service, which is in itself an absolution for the consequences of original sin, you will not find that the Priest in this the highest function of his ministerial office, claims any privilege or power of forgiving sins. Surely then, according to every law of reasonable interpretation, the words of the absolution in the service for the sick are to be limited by the universal and unequivocal language, spirit, and doctrine of every other part of the Liturgy.

The second reason of your Reviewer is as follows—"Next the difference between the two is perfectly clear, and the reason is obvious; the one being only a general declaration according to the generality of the preceding confession by the whole congregation: the other being a specific and actual absolution following a specific confession by the individual on his death bed."

Your Reviewer has here assumed that an alteration in the degree of power necessarily follows an alteration in the case to which that power is

to be applied. The confession in the daily service is general; so is the absolution; the confession of the sick man is specifick, so also is the absolution. But whether the absolution be general or specific, the degree of power which the Priest exercises, is not therefore of necessity altered; a positive absolution may be given to a general confession, and a declaratory absolution may be given to a specific confession. When therefore your Review speaks of the absolution in the service of the sick as "specific," it is nothing to the purpose, when he speaks of it as "actual," (meaning thereby *positive* not *declaratory*,) he takes for granted the point in question.

Upon this point let us proceed. Before however the case can be fairly discussed, it must be fairly stated. The following are the words of the Reviewer:—

‘ But the power of giving absolution seems’
 ‘ to be in very distinct terms assumed, not per-’
 ‘ haps in the daily service, in which the Priest’
 ‘ only declares that God absolves, but certainly’
 ‘ in the more solemn ceremonial for the visita-’
 ‘ tion of the sick, in which the Priest with’
 ‘ respect to the individual person, after having’
 ‘ received from him a specific confession of his’
 ‘ sins, says, “ *By the authority of Christ com-*’
 ‘ *mitted to me, I absolve thee from all thy sins*’

*‘ in the name of the Father, and of the Son,
‘ and of the Holy Ghost.’ ”*

Now what will you say, Sir, to the fairness and candour of your Reviewer, when you discover, doubtless much to your surprise, that half of the absolution in question has been omitted ; and that this same half is of the utmost importance to the determination of the point before us. The whole absolution is as follows :—

*“ Our Lord Jesus Christ, who hath left
“ power to his Church to absolve all sinners
“ who truly repent and believe in him, of his
“ great mercy forgive thee thine offences—and
“ by his authority committed to me, I absolve
“ thee from all thy sins, in the name of the
“ Father, the Son, and of the Holy Ghost,
“ Amen.”*

Thus then we find that the power of the Church to absolve sinners is only conditional, and can be applied only to those who “truly repent and believe in Christ.” These are not words of course, but they declare the only conditions upon which any Christian can hope for mercy ; and if these conditions be not complied with, the absolution of the Church can have not the slightest effect. You will also observe that the first clause of this absolution is decidedly precatory ; it refers the sinner to the only true source of pardon ; and it appears peculiarly to guard the mind of the

penitent against any ill-grounded notions of the absolving power of the Church. The Priest, again, by praying to Christ for pardon, declares thereby that he does not himself act either arbitrarily or judicially, or with any positive power or authority. If therefore we compare the last part of the absolution with the first, we shall pronounce it to be, upon the whole, both conditional and declaratory.

But if this absolution were a positive act, it would soon, in the mind of every true churchman, become also a necessary act: nor would any believer die in peace without it. This is the practical consequence of the power of positive absolution which is assumed by the Church of Rome. Confession *in extremis* is a bounden duty in the Church of Rome, and the absolution of the Priest is deemed necessary to ensure pardon and peace in the world to come. But what says the Church of England upon this point? 'Here the sick person shall be moved to make' 'a special confession of his sins, *if he feel his*' '*conscience troubled with any weighty matter.*' 'After which confession the Priest shall absolve him, *if he humbly and heartily desire*' '*it, after this sort.*' Thus the Confession is recommended by our Church only under very peculiar and pressing circumstances, when some guilty act, even after a long and repentant in-

terval, lies heavy upon the soul; and even after such a confession, the absolution is not to be pronounced, unless the person "humbly and heartily desire it;" a clear proof that of itself it avails nothing in determining his final doom. It appears to have been inserted only for the sake of assuring the penitent of pardon through Christ, under circumstances of peculiar anxiety and trouble.

But after the absolution has been pronounced what immediately follows? A prayer in which the forgiveness of the Almighty is implored in language so earnest, that neither can I transcribe it, nor can you read it without emotion.

'O most merciful God, who according to the'
'multitude of thy mercies dost so put away the'
'sins of those who truly repent, that thou re-'
'memberest them no more; open thine eye'
'of mercy upon this thy servant, who most ear-'
'nestly desireth pardon and forgiveness. Renew'
'in him, most loving Father, whatsoever hath'
'been decayed by the fraud and malice of the'
'devil, or by his own carnal will and frailness;
'preserve and continue this sick member in the'
'unity of the Church; consider his contrition,'
'accept his tears, assuage his pain, as shall seem'
'to thee most expedient for him. And forasmuch'
'as he putteth his full trust only in thy mercy,'
'impute not unto him his former sins; but'

‘strengthen him with thy blessed Spirit: and’
 ‘when thou art pleased to take him hence, take’
 ‘him unto thy favour, through the merits of thy’
 ‘most dearly beloved Son Jesus Christ our’
 ‘Lord.’

If the absolution of the priest had been positive, why this earnest and repeated supplication to the Almighty for pardon? This prayer then which is immediately to follow the absolution, clearly proves that the Church considered it only as declaratory.

I am sorry to detain you any longer upon a point of controversial theology, but in justice to the Church of England, I am bound to protest against the following passage in the Edinburgh Review.

‘Being desirous of avoiding any matter of’
 ‘lengthened controversy, we shall add, in the’
 ‘form of a Note, some particulars respecting’
 ‘this subject. In the ordination of Deacons,’
 ‘no power is given in any way respecting con-’
 ‘fession or absolution; and therefore, according’
 ‘to the best authorities, even the general abso-’
 ‘lution in the morning and evening service’
 ‘cannot be read by one in Deacon’s orders;’
 ‘and so it was held at the Conference, at the’
 ‘Savoy. It is perhaps not generally known,’
 ‘that this part of the Liturgy was not in the’
 ‘Form of Prayer as at first settled in Edward’

' the Sixth's reign, but was among the very
 ' few additions made a short time afterwards in
 ' the same reign, upon the Conferences with
 ' Martin Bucer and Peter Martyr; and no
 ' better warrant can be desired of its containing
 ' nothing approaching to the Romish doctrines
 ' of absolution, than that it was suggested by
 ' those stout, and, as we should now say, *ultra*
 ' champions of the Reformation. To Priests
 ' there is conveyed, or pretended to be con-
 ' veyed, a power of absolution in the same
 ' words, and grounded on the same text of
 ' Scripture, we believe, as in the Romish
 ' Church. ' Whosoever sins ye remit, they
 ' are remitted unto them: and whosoever sins
 ' ye retain, they are retained.' *St. John* xx.
 ' 23. Theologians give two senses to these
 ' words; one, that of exclusion from, and
 ' restoration to, the rites of the Church, that is,
 ' infliction or removal of Church censures, con-
 ' struing them with *St. Matthew* xxviii. 18.;
 ' the other, a power of absolving. But, in either
 ' sense, they prove nothing in favour of the
 ' power as assumed by the Romish and Episco-
 ' palian clergy; for they contained the commis-
 ' sion given to the Apostles, who had also the
 ' power of working miracles given to them; and
 ' a greater imposture cannot be imagined, than
 ' the pretence of conveying the same power

‘ through imposition of hands, to priests in these
 ‘ times. He who will maintain that it thus
 ‘ comes, through the succession of the Bishops,
 ‘ from the Apostles, must show how they were
 ‘ empowered to convey it from themselves;
 ‘ and must also be prepared to allow, that the
 ‘ gift of tongues, and power of working mira-
 ‘ cles, have descended in the same channel.
 ‘ The primitive Church never pretended to have
 ‘ any absolving power.’

According to the Church of England there is
 ‘ neither conveyed nor pretended to be conveyed
 to the priest any power of absolution. It is not
 the *power* to absolve which is conveyed, but it is
 the *commission to declare* absolution from God.
 If the priest declare that absolution in an improper
 case and under improper circumstances, the ab-
 solution is good for nothing—if he withholds it
 improperly, it will not therefore be withheld by
 the Almighty. The priest is an ambassador
 from the Almighty; but if he shall presume to
 depart from the clear and decided instructions
 which are given him by his heavenly Master, the
 treaties which he makes will not be ratified, nor
 will his acts be valid. It is true that the Church
 considers the commission which was given to the
 Apostles in the words which the Reviewer has
 quoted, as continued to their successors. The
 difference consists in the degree of authority which

is conferred. The Apostles were inspired, and were therefore infallible judges of every case which might occur—the Priest of later ages is not inspired, he cannot therefore pronounce with *certainly* upon any case that may occur. When therefore he gives or withholds absolution, it is only according to the *apparent* fulfilment or rejection of the terms of the Gospel on the part of his penitent. His commission is doubly limited, first by the terms of the Gospel; secondly by the uncertainty whether his penitent has complied with them or not. His absolution therefore is, and must be, both declaratory and conditional. What authority then, you will ask, does his commission give to the Priest beyond any other man?—for, you and I may apparently do the same thing—viz. to declare absolution from heaven to a penitent if he shews true repentance and faith in Christ. The commission of the priesthood is this—to declare the absolution officially, as the ministers, the servants, and the ambassadors of Christ. From the lips of a man commissioned by his heavenly Master, the sentence of absolution comes with more force and effect than from the lips of a common Christian. Of such consequence to the tender or the wounded conscience is the declaration of pardon and peace, that Christ has been pleased to entrust a certain order of men with the peculiar privilege of teaching, preaching, and

pronouncing it. This is the commission given to the Priest in the Church of Christ, a commission which contains in it not one grain of that *imposture* with which your Reviewer so petulantly charges it. It is a commission which Scripture gives, and reason approves.

The last assertion of your Reviewer, "that the primitive Church never pretended to have any absolving power" is totally unfounded. From the very earliest days the several Churches both asserted and exercised the power of excommunicating their offending members, and of receiving them back upon repentance. What is this in other words but the power of absolution? If your Reviewer would turn to the treatise of St. Cyprian *De lapsis*, he would find what were the sentiments of the primitive Church respecting sacerdotal absolution. 'Confiteamur singuli, quæso vos fratres dilectissimi, delictum suum, dum adhuc qui deliquit in sæculo est, dum admitti confessio ejus potest, dum satisfactio et *remissio facta* per sacerdotes apud Dominum grata est, convertamus ad Dominum, mente totâ, et penitentiam criminis veris doloribus exprimentes, Dei misericordiam deprecemur. Illi se anima prosternat, illi mæstitia satisfaciat, illi spes omnis incumbat.'" *De lapsis*, p. 191, Edit. Par. From this passage and much more from the whole treatise it will appear that the doctrine of

the primitive Church respecting absolution was precisely the doctrine of the Church of England: for though St. Cyprian allows to the Priest a declaratory remission of sin, he points in the strongest manner to Christ, as to the only real author of pardon. Origen again speaks of the penitent—*‘Cum non erubescet sacerdoti domini indicare peccatum suum et quærere medicinam.’—In Lev. Hom. II.* So much for your Reviewer’s knowledge of Ecclesiastical History. The primitive Church never pretended to have the absolving power which Popery afterwards assumed; but the power of declaring the absolution of God was from the earliest days committed to the Church and to its Ministers. This is the only power which the Church of England claims for her priesthood; no human being belonging to her Ministry ever “pretended to have the power of forgiving sins conferred upon him by the Deity.” The charge is unfounded; as your Reviewer ought, and might have known, when he made it.

His remaining charges against the Church of England are almost too frivolous to deserve an answer. He asserts, that “the selections from Scriptures are made with little care or skill.” He ought to have known that the whole Bible, a few chapters very properly excepted, is read through in the course of the year. If he means to object to the lessons selected from the Old Testa-

ment for Sundays, I will tell him that they were made not with too little, but with too much care and skill. They were intended to display a series of the most remarkable prophecies from the earliest days respecting Christ ; for the sake therefore of two or three verses a chapter otherwise of little interest is often selected. The framers of this selection did not anticipate the time when the Church would be attended only on Sundays ; otherwise perhaps they would have selected chapters of a more striking order and of a more general interest.

Your Reviewer next informs us that " the number of prayers for the Royal family, and the heraldic style in which they are couched, cannot be too severely reprobated." Is your Reviewer so ignorant of his subject, as not to know that the Morning Prayer, which he may have heard at Church, is made up of three distinct services ; which were originally intended to be performed at three distinct times ; the union of which has caused the repetition of which he complains. Where, however, in any of the prayers for the King he will find an " heraldic style," I am at a loss to imagine. I would venture a trifle that in this matter there has been some misapprehension. Your Reviewer having by some chance entered a Church, while the Minister was reading the Prayer for the King, was caught by the

sounds, "King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold, &c." and little thinking of the Almighty to whom they are addressed, very naturally transferred them to the earthly monarch. This is not the first time that the poor Church has suffered by a similar misconception; for a certain learned Lord in the first edition of his *Armata* has reprehended the Church with equal severity, for requiring her members to believe in "all things visible and invisible."

Your Reviewer concludes his charges by observing that the Liturgy "*is almost all Romish.*" I marvel, Sir, that any man should betray an ignorance so gross, as to assert that a Liturgy is almost all Romish, the greatest part of which was written and read long before the days of Roman domination. Did he never hear of the Liturgies of Gregory, of Basil, and others, that were composed many hundreds of years before the Mass Book or the Breviary were in being. Such are the proofs which your Reviewer brings of the approximation of the Church of England to the Church of Rome, proofs which he gravely expects that his readers will swallow without thought and without examination. He seems inclined to take due advantage of *an enquiring age.*

With him, Sir, I will now conclude; leaving

both himself and his article in the hands of the British public, who will pass their judgment upon the spirit in which his attack was conceived, and the success with which it has been carried into effect.

With respect to the article upon the Bishop of London and his Charge, there appears to be but one opinion. It has been pronounced by every man of good sense and good feeling, to be at once a wanton and a weak attack upon one of the most amiable Prelates that ever graced the English bench. His Lordship in the course of the Summer had published a Charge, which made a considerable impression upon the public mind. Its practical and discriminating views of the state of Religion in the country, its elegant and persuasive language, and above all, its mild and unaffected piety had given it a much wider circulation among the Laity, than generally falls to the lot of Episcopal charges. These, and these alone, were the circumstances of provocation, under which both the Charge and its author were selected as the victims of Edinburgh malevolence.

The Reviewer first speaks of the disappointment which his friends have sustained "since his great and rapid elevation in the Hierarchy." I am not afraid, Sir, to meet this statement in the face of the public with a positive and a flat denial. With his friends I have no concern—it is

to the public that I appeal for a decision upon the point at issue between us.

When Bishop Howley was elevated to the See of London, he was unknown to the great body of Laity and Clergy with whom he was hereafter to act. In the course of nine years he has established his character upon a basis much too solid even for the *terrors* of your eloquence to shake. So meekly has he borne his faculties upon him, so gentle have been his manners, and so amiable his deportment, that even the envy naturally attendant upon a sudden elevation, has long since died away. He is a man without an enemy; and I will do the Reviewer himself the justice to believe, that in this rancorous attack upon one of the best of men, he is actuated by no personal malice, but only by a general hostility to all that is amiable and good in our Ecclesiastical Establishment. In the discharge of the numerous and complicated duties of his See, Bishop Howley has shewn an activity and discrimination which mark no ordinary mind; and if you doubt the purity of his motives, look, Sir, at the disinterested disposition of his best patronage. His public munificence is unrivalled, and his private charities are untold.

When the Reviewer speaks of the "friends of the Bishop," he little knows perhaps their number and their warmth. There is not a worthy and a

conscientious Clergyman in the Diocese of London, but he is the friend of Bishop Howley. The poorest Curate among them would be the first to vindicate the cause and to uphold the name of a superior so loved and honoured. This is not the language Sir, either of friendship or of adulation; it is the language of the whole Diocese, and of every one in it, whether he be clerical or lay, who has had the means of forming a judgment upon the character and conduct of the Prelate in question. Whatever disappointment may have been felt with respect to Bishop Howley, has been felt not by the friends, but by the enemies of the Church which he adorns.

Most unfortunate, Sir, have your Edinburgh Associates been in the man whom they have selected to turn out, as they imagine, for the sport and the scorn of their readers. By this most unwise and most unwarrantable assault, they have outraged the feelings of the best part of the English public, who will not tamely submit to see a Prelate, whose piety, learning, and goodness, do honour both to the nation and to its Church, run down without provocation and without mercy. The next time they think it expedient to bait a Bishop, advise them, Sir, as they value their own reputation, to be a little more cautious in the selection of their victim.

The Reviewer affects to speak of the Charge

itself in terms of contempt—"it is of a very ordinary character in literary merit,"—"not above the level of the most common-place Sermon, and withal very ill composed,"—"abounding in slip-slop," &c. Scurrility, Sir, is at all times a very equivocal mark of contempt. If the Charge in question had been so *very* despicable in point of matter and style, why was it made the subject of such laborious abuse? It is not the usual practice, Sir, of your Review to disturb the obsequies of a still-born composition; nor, like literary resurrection men, do you rout out from the "vault of all the Capulets," the remains of departed dullness. If the Reviewer had felt any contempt in his own mind, he would not have taken such pains to create it in the mind of the public.

But, after all, the season for these arbitrary executions is gone by. No man, at this time of day is to be sneered down by the Edinburgh Review. Flippancy and sarcasm, for which it had once the exclusive patent, are now so contemptibly common, that upon the public mind they have lost their effect. The appetite of the English nation has been palled by the high seasoned sauces of your northern cooks, and they are rapidly coming back to their ancient taste for candid reasoning, and substantial proof.

It is the object of the Reviewer to prevent the

public from reading the Bishop's Charge, he therefore informs them that it is wholly unworthy their perusal. The public will not take the Reviewer's word for granted; they will read the Charge, and they will judge for themselves. Let them take the first extract which the Reviewer has made, with his comment upon it.

'We live at one of those remarkable periods which constitute eras in the history of the world. For a series of years preceding the French Revolution, *the diffusion of knowledge and cultivation of intellect* in France and the neighbouring countries, *exceeded in such a proportion* THE COUNTERVAILING POWERS *of religion and morality*, that all competent judges, acquainted with the state of society, agreed in opinion that some mighty convulsion was at hand. Of the disasters which followed that dreadful event, and the shock which it gave to the civil and religious institutions of the Continent, it is altogether superfluous to speak. But whilst the world was involved in confusion around us, this country, by the blessing of Providence, was not only preserved from destruction, but rose to an eminence of glory and power which it had never attained in former times. In reasoning on the causes of this difference in our favour, we are justified, I trust, in ascribing our safety to the

'quantity of virtue and good sense produced in '
 'the country by the free constitution of our go- '
 'vernment, the equal administration of our laws '
 'the principles which regulate our seminaries '
 'for the education of youth, and, above all, to '
 'the prevalence of a sound, a pure, a reason- '
 'able Religion, dispensed and administered by '
 'a body of Clergy, who, from their external '
 'condition, and still more from their learning '
 'and piety, have an influence on the minds of '
 'the people, not only through the medium of '
 'their pastoral functions, but by the effect of '
 'their writings, and the estimation which they '
 'bear in the community. The immediate dan- '
 'ger is now past: but, when we direct our at- '
 'tention to the systematic culture of intellect '
 'introduced in the course of a few years among '
 'all classes, we cannot but feel an anxiety lest '
 'the balance of society should suffer disturbance '
 'from this sudden increase of its momentum. '
 'In proportion as these additional energies im- '
 'parted to the mass of the people are under the '
 'direction of good principles, they will give '
 'stability to the government, advance the cause '
 'of religion and morals, and contribute to the '
 'general advantage. But *there is no necessary* '
 '*connection between knowledge and goodness,* '
 'between the possession of intellectual power,'

‘ and a disposition to apply it to its proper
‘ ends.’”

Such are the words of the Bishop, now for
the comment of the Reviewer.

‘ Now, what we complain of here is, not the
‘ absurd denial that knowledge of itself, and
‘ independent of any accompaniment, is a ne-
‘ cessary improvement to the character, though
‘ we should have thought, that no reflecting
‘ mind could doubt of this; but the monstrous
‘ assumption, that “ the diffusion of knowledge,
‘ and cultivation of intellect,” is in itself some-
‘ thing which requires to be *counteracted*, or,
‘ as the Bishop, in his inaccurate and bad style,
‘ calls it, countervailed by religious and moral
‘ instruction. He holds learning and intelli-
‘ gence up as bad in themselves, or at least as of
‘ evil tendency; and seems to take for granted,
‘ that they will introduce vice, unless their mis-
‘ chievous effects be checked by other means,
‘ which, after all, turn out in this close and cor-
‘ rect reasoner’s view, to be nothing but other
‘ kinds of learning and intelligence. It is to no
‘ purpose for a man who has such fundamental
‘ ideas upon the subject of education, to add,
‘ that the acquisition of knowledge by the lower
‘ orders ought not to be discouraged, but only
‘ turned into right channels. All his readers
‘ must at once perceive, that he is the enemy

' upon principle, of whatever informs and en-
 ' lightens the poor, that is, the bulk of mankind ;
 ' that he holds an ignorant generation to be far
 ' more certainly in the path of virtue and hap-
 ' piness, than a well educated community ; that
 ' if he submits to have the people taught, it is
 ' only because they are determined to have in-
 ' struction, whether he will or no ; and that his
 ' only hope is, to make the line of their educa-
 ' tion coincide with the interests of the political
 ' system with which he is connected.'

Here the Reviewer first alters the expression
 of the Bishop, and then argues against the sense
 which is produced by the alteration. The Bishop
 says that in France " the diffusion of knowledge
 and cultivation of intellect exceeded the counter-
 vailing powers of religion and morality." This
 expression the Reviewer calls " inaccurate and
 bad," and accordingly changes *countervailing*
 into *counteracting* ; and by this very change he
 creates the blunder which he affects to censure.
 The Bishop considers the welfare of society as
 depending upon the balanced state of the several
 powers which exert their influence upon it ; and
 asserts that if this balance is not kept up, human
 happiness will suffer. If knowledge preponderates
 over religion, the people will be vicious and
 immoral—if again, he might have added, Reli-
 gion preponderates over knowledge, they will be

bigoted and superstitious. The metaphor is both common and clear. Rightly then does the Bishop speak of the countervailing powers of religious instruction, and wrongly does the Reviewer alter it into *counteracting*. To *countervail* signifies to "counterpoise" or "counterbalance" as in an opposite scale. The word is used, as Johnson would have informed him, in an active sense by Hooker, who speaks of "qualities in some men which are able to *countervail* those exceptions which might be taken against them;" Wilkins also in his *Dædalus* says, "the outward streams which descend, must be of so much force as to *countervail* all that weight whereby the ascending side does exceed the other." The Bishop therefore could not have selected a more classical or a more appropriate term to keep up his metaphor of a balance between secular knowledge in the one scale, and religious knowledge in the other. The diffusion of knowledge is not to be *counteracted* or checked by any thing, but it is to be *countervailed* or counterpoised by religious instruction. Where is the incorrect reasoning in all this, which the Reviewer pretends to ridicule? Is it any thing extraordinary to consider two kinds of knowledge, as placed in two opposite scales, and to represent the advantage arising from the preservation, or the mischief arising from the destruction of the balance? Would it be incorrect to say, that the

classical learning of a young man in the one scale, should be countervailed by mathematical learning in the other, lest the general strength of his mind should be injured by the overpowering influence of his imagination. If this in ordinary language be correct and intelligible, why may not the same metaphor be equally applied to two other kinds of learning? Why may it not be said that power of worldly learning in the one scale, should be countervailed by the power of religious learning in the other? When the Reviewer speaks of "*the mischievous effects of human learning and intelligence being checked by other means*," he wholly mistakes the sense of the passage, and misrepresents the meaning of the Bishop, which, taken in his Lordship's own words, is clear enough. The Bishop does not say that learning and intelligence are bad in themselves, or that they require any check or counteraction; but he says, that the mischief arises from the want of an equal weight to balance them in the opposite scale. There is nothing injurious *per se* in a magnificent chandelier, it is only injurious when the countervailing weight is removed, and it thereby falls on your head. It is not then, Sir, the style of the Bishop which is inaccurate and bad, but it is the style of his Reviewer which is inaccurate and bad: he substitutes a bad word for a good one, he perplexes the meaning of the passage, and then he fathers his own confusion upon the Bishop. After this

specimen of his logical precision, you will agree with me that an equal want of discrimination has been shewn, both in the selection of the victim, and in the appointment of his executioner.

Such however is the reasoning upon which the Bishop is branded by the Reviewer as "*the enemy upon principle of whatever informs and enlightens the poor.*" Let any reasonable man but refer to the very extract which is given in the Edinburgh Review, and he will not hesitate for a moment to pronounce the charge frivolous and unfounded. But the Reviewer has been pleased to cut short his extract in the middle of a paragraph, little supposing that any of his readers would refer to the Charge itself. It shall be my business to supply the deficiency, and to give the Bishop the privilege of being heard in his own defence.

' But there is no necessary connection be-'
' tween knowledge and goodness, between the '
' possession of intellectual power, and a disposi-'
' tion to apply it to its proper ends. Its legiti-'
' mate *use* may exalt us to heights of civilization '
' and happiness, as much above our present con-'
' dition as that condition excels the state of so-'
' ciety at the commencement of the fifteenth cen-'
' tury: its *abuse* may be fatal to our existing '
' establishments, may demolish the bulwarks of '
' strength and security, erected by the wisdom of '
' our ancestors, and consolidated during a suc-'

‘cession of ages by their continued labours. The
 ‘enemies of religion and order are so well aware
 ‘of these consequences, that, while they profess
 ‘an earnest desire to enlighten the people, they
 ‘encourage that mode of instruction alone,
 ‘which instils no fixed principles of religion, no
 ‘preference to any form of worship. It there-
 ‘fore must be our object, on the other hand, to
 ‘maintain the proportion which should always
 ‘exist between the active powers of the public
 ‘mind and the control and direction of their
 ‘exercise by the operation of moral causes. And
 ‘this we must do, not by discouraging the acqui-
 ‘sition of knowledge, or the cultivation of un-
 ‘derstanding, among the lower orders, but by
 ‘taking effectual methods to supply their minds
 ‘with just notions of their duty towards God and
 ‘man, and place them under the habitual direc-
 ‘tion of sound principles and good feelings.’

So far then from discouraging knowledge and intelligence among the lower orders, the Bishop proposes to double the amount. Whatever proportion of human learning your associates, Sir, would advise, the Bishop would add as much again. It is the Edinburgh Reviewer then, not the Bishop who would stint the people of their knowledge, it is he who would deprive them of half, and the most valuable half, of their intelligence—that half upon which their happiness, through all eternity, may depend.

You, Sir, have avowed opinions very different from those of your associates. You stood up in the House of Commons, and declared that "If the Legislature did not provide for the poor religious education, they did not, in his opinion, half execute their duty to their fellow-creatures."—*Brougham's Speech*, p. 251.

Such, Sir, is the liberal and candid spirit, with which the first attack of the Reviewer upon the Bishop is conducted. We will now proceed to the second charge.

' In the self-same spirit in which he calum-
' niates knowledge, he slanders those who are
' labouring to spread it. "The enemies of re-
' ligion and order" (says he,) "are so well
' aware of these consequences, that, while
' they profess an earnest desire to enlighten
' the people, they encourage that mode of in-
' struction alone which instils no fixed prin-
' ciples of religion, no preference to any
' form of worship." We do not intend here
' to renew the discussions upon the question
' of the National and the British and Foreign
' System, or, which is the same thing, between
' the Bible Society and the partisans of intole-
' rance and exclusion. But we desire the reader
' to note the charity with which this Prelate
' ventures to stigmatize, as infidels and anar-
' chists, every one who would give to the poor
' the inestimable blessings of Christian edu-

' cation, without regard to particular creeds or '
 ' forms of worship—teaching them only to read '
 ' the Bible, and allowing them to use the in- '
 ' valuable gift of reading as their parents, and, '
 ' in after life, their own judgment, may direct. '
 ' For Bishop Howley knows full well, that '
 ' there never yet has been a school without '
 ' Bible lessons, founded or recommended by the '
 ' friends of universal education, whom he thus '
 ' presumes to charge with infidelity. He knows '
 ' full well, that the men whom he thus charges '
 ' with being enemies to the religion, as well as '
 ' Constitution of their country, never yet taught '
 ' a single child to read but from the sacred '
 ' volume which contains the revelation of that '
 ' religion. He knows this; and yet he charges '
 ' them with infidelity, because they are not, '
 ' like himself, intolerant and bigoted enough '
 ' to make apostacy from the faith of their '
 ' fathers the condition of giving the poor in- '
 ' struction. Unlike his charitable and holy Master '
 ' this High Priest will not "suffer little children '
 ' to come unto him," without asking whether '
 ' their parents are Catholics or Presbyterians, '
 ' or Churchmen; and, if his Lordship finds '
 ' that they are Sectarian, he "forbids them," '
 ' unless they will apostatize; for neither of such '
 ' nor of any but his own, according to him, is '
 ' the kingdom of Heaven!

Having abused the Bishop for insisting upon

the necessity of accompanying the diffusion of general knowledge with a proportionate degree of religious instruction, the Reviewer suddenly changes his ground. "Though we do not admit the principle," says he, "we admit the practice—we allow the Bible to be read in our schools—this Bishop Howley knows, and therefore ought not to charge us with infidelity." Now, Sir, with what reason does the Reviewer complain of being charged with infidelity, when he has inadvertently confessed himself an infidel? This is a character in which he certainly did not intend to ~~have appeared~~; but in his zeal to assail his adversary he has betrayed himself. No man who believes the Gospel, will deny the necessity of making that Gospel, not only the companion, but the basis of education. The Reviewer has avowed a theory which is in direct opposition to the very first principles of Christianity: and, by this avowal, he has justified the very charge of which he complains.

But, after all, the charge, as he represents it, has never been made. The Bishop has *not* stigmatized as infidels and anarchists every one who would give to the poor the inestimable blessing of a Christian education, without regard to particular creeds. The Bishop has said, that all the enemies of religion encourage this system, but he has not said, that all who encourage it are the enemies of religion. The Reviewer must have conceived a very mean opinion of the intellect of

his readers when he thought that they would be deluded by so palpable a fallacy.

You will agree with me, Sir, that the Reviewer has acted very unwarily in maintaining an infidel theory ; when the practice, which he so triumphantly defends, is conducted upon an opposite principle. From the utter contempt for all religious instruction, which he avows in his first paragraph, men may be led to suspect his sincerity, when he speaks of the 'inestimable blessings of a Christian education' in his second. It is not, however, quite fair to take advantage of an inadvertent declaration : I will consider the Reviewer in his second and, I hope, in his true character, of a believing Christian. Bishop Howley does not charge him with infidelity, nor will I. The Bishop has certainly reprobated that mode of instruction which instils no fixed principles of religion, and has asserted that such a mode is encouraged by the enemies of religion and order. "No !" says the Reviewer, "Bishop Howley knows, that in every school, on the British and Foreign system, Bible lessons are used ; the patrons, therefore, of such schools are not to be charged with infidelity." Bishop Howley does not say, that *all* the patrons of such schools are to be charged with infidelity : nor will the Reviewer say, on the other hand, that all are to be charged with Christianity. Some of them, as the world knows, have pretty notoriously denied

the charge. Is there, then, any thing uncharitable in supposing that such men would encourage a system of instruction, in which as little Christianity shall be retained as possible ; and that, if the prejudices of the world will not allow the Gospel to be excluded *in toto*, that its due proportion, at least, should be curtailed. This is all which the Bishop of London asserts : the only question is, whether his assertion is borne out by fact. This the Reviewer denies, because the children are taught to read from the Bible. To this practice, Sir, I have no objection ; on the contrary, I heartily wish that children of every rank were more accustomed to read from the Bible itself, than it is the fashion at present to allow. An early acquaintance with its phraseology and language is the best preparative of the mind for the reception of its doctrines. But will either you, Sir, or your Reviewer assert, that children of any rank, from the age of seven to fourteen, are capable, in general, of framing for themselves, without any assistance, a true system of Christian faith ? The Catholic and the Presbyterian, the Anabaptist and the Unitarian, will all, with one voice, deny the possibility : each of these, respectively, will assert, that the true faith is to be deduced, not only from the Scriptures, but from the Scriptures rightly interpreted : each of these will assure you, no less than the Churchman, that the Scriptures, like every other good

gift of God, are liable to the most dangerous misrepresentation and abuse. Who then, Sir, is to interpret for your children? The parent? The parent had not, probably, in his days, the advantage of a religious education; he is, perhaps, ten times more ignorant than his child; or, if he had the ability to teach his child, has he the time? Or, if he has the time, has he the inclination? If, as is but too probable, the parents are deficient in any one of these requisites, the faith of your children must remain unformed. If you know any thing, Sir, of the habits of the poor, you must be convinced, that the exceptions to this rule, under any circumstances, must be extremely rare. In every rank of life, but especially among the lower orders, the substance of religion never can exist without the form. If any conclusions at all are drawn from the Scriptures, those conclusions, whether right or wrong, must take a definite shape; otherwise they will end in scepticism and uncertainty. In the generality of cases, however, if these conclusions be not suggested, they will not be drawn. Few children have the ability, and fewer still have the inclination, to make a creed for themselves; if no form, therefore, be presented to their mind by their instructors, none will they ever have: and all the Bible lessons, of which the Reviewer so triumphantly boasts, will evaporate in unsubstantial generality, or be lost in subsequent indifference

and neglect. Well, then, may a Christian Bishop protest against a system of education, which, notwithstanding its pretensions to Scriptural instruction, will terminate, at best, in religious ignorance.

But this is not all. In your schools the children are taught, as I am willing to believe, that the Bible, from which they read, is the word of God. But no sooner do they quit your schools, but they are told that it is a system of falsehood and imposture; blasphemy in every shape attracts their notice and invites their purchase; the apostles of infidelity are both artful and loud; they indulge the passions and they amuse the imagination. Do not think that infidelity is confined to a certain circle of *esprits forts*; it has descended to the very dregs of the community. The mob have been taught, as you, Sir, well know, to assail the Church with every weapon of scorn and indignity: here, doubtless, it was intended that they should stop; but they have chosen to go one step farther, and with the same weapons to assail the very Scriptures on which the Church is founded.

Is a Christian Bishop, then, to be stigmatized as a "High Priest" and a bigot, because he would instil those fixed principles of religion which will unite them for ever to the national Church; and because he would give a form and a substance to those fleeting generalities which

the "British and Foreign system" encourages and affords? Such, Sir, is the first mark of your *terrific* liberality. An English Bishop, in addressing his Clergy, is forbidden to inculcate the duty of educating the growing population of the country in the faith of their fathers. He is to be threatened and reviled, not because he would make the children of Dissenters Churchmen, but because he would prevent the children of Churchmen from becoming Dissenters. You allow to the Jew, to the Roman Catholic, to the Anabaptist, the privilege of bringing up their children in the creed of their parents. The Church of England is to be excluded from this national privilege; and by the erection of common schools, in which no principle of religion is taught, a premium is to be held out for the propagation of dissent on the one hand, and of infidelity on the other.

But, Sir, if the Bishop is to be branded as a "High Priest," for recommending his Clergy to combine the system of national education with the national religion, what will your Reviewer say to the man who shall propose to introduce a law to that effect, who would call upon the legislature itself to aid the cause of bigotry and exclusion? That man, Sir, is yourself. In your Speech before the House of Commons, on the Education Bill, I find the following passage:—

' He bowed to this position ; but when he '
 ' came to compare it with the inestimable ad- '
 ' vantages of a system that would secure the '
 ' services of such a body of men as the esta- '
 ' blished Clergy—when he looked to the infi- '
 ' nite benefit that would arise from having the '
 ' constant, the daily superintendence of such a '
 ' character as a well educated and pious English '
 ' churchman—when he became sensible, as he '
 ' soon did, how much the durability of the sys- '
 ' tem would be increased, by giving it that soli- '
 ' dity, that deep root, that wide basis, which no '
 ' new system could possess or acquire, without '
 ' being grafted on an old stock, so as to infuse '
 ' through the feeble and fickle graft all the '
 ' strength that was imbibed, and only could be '
 ' imbibed through a long course of ages in which '
 ' that stock had flourished—he felt the full force '
 ' of the argument, as opposed to that advanced '
 ' by the sectaries ; and if no other argument '
 ' could have been adduced, that which he had '
 ' stated, was sufficient for him. But there were '
 ' two other reasons which he would state to the '
 ' house, for connecting the system intimately '
 ' with the Church Establishment.' P. 251.

' These were the persons whom Providence '
 ' had appointed to assist them in this great work '
 ' of educating the poor. Should they, then, to '
 ' overcome the scruples of a few individuals (he '
 ' said a few, for many of the dissenters supported '

‘ the opinions of those who approved of the ‘ system,)—should they, on account of the ‘ scruples of a few, do away all chance of suc- ‘ cess in this great undertaking, and forego the ‘ benefit of this excellent measure, by rejecting ‘ such assistance—by turning their backs on the ‘ Clergy of England, whom Providence had ‘ raised up to give strength and stability to the ‘ plan?—He would say, No.’ *Brougham’s Speech*, p. 252.

I know not whether you may be ambitious of the name of a “ High Priest,” but whatever opprobrium the appellation may contain, you must undoubtedly share. If you, as well as his Lordship, find the children of a sectarian, “ you forbid them, unless they will apostatise;” and it is you, no less than the Bishop, who are “ intolerant enough to make apostacy from the faith of their fathers the condition of giving the poor instruction.” I condole with you very sincerely upon the castigation which you have received from the Bishop’s Reviewer; you will probably agree with me as to the estimation in which the spirit and the principles of that man are to be held, who shall thus wantonly and malignantly assail both yourself and his Lordship, in the discharge of a sacred duty to your Country and to your God.

I cannot dismiss the Reviewer without one remark upon his bold attempt to revive a charge

against the Bishop, which he ought to know, as well as you do, to be utterly destitute of foundation. He accuses the Bishop of "*proclaiming in the House of Lords, that by the constitution of this country the king is exempt from all moral blame; thus perverting the maxim which protects the Sovereign from personal responsibility, into the monstrous doctrine, that nothing which he does, as an individual, can actually be wrong.*"

The Bishop, as the Reviewer ought to know, did *not* say that reigning sovereigns are exempt from all moral blame: but the Bishop said, that if it be admitted, that the king is politically incapable of the highest crimes, he is, *a fortiori*, politically incapable of the lower; that if he cannot be brought to trial for a great offence, much less can he be brought to trial for the politically small offence of adultery. When a subject sues for a divorce, he lays himself open to the recriminating charge of adultery, the proof of which offence will annihilate his suit: but against the king no such offence can legally be proved, because there is no court before which he can constitutionally be tried. He is, therefore, *politically* incapable of the crime—*morally* he is capable, morally he is answerable for the offence. There is a tribunal before which kings and demagogues, bishops and reviewers, must hereafter bow in fear and in TRUTH—a tribunal which neither the majesty of

power can escape, nor the clamour of a mob insult.

This was the view which that amiable and much injured prelate took of the case. That this was his view, you well know: the Reviewer, probably from pure ignorance, has mistaken and misrepresented the case: when you next meet him, be candid enough to set him right. If he should be inclined to take another turn, and to dispute the Bishop's *real* view of the question, refer him to the following passage in the Commentaries, and inform him, upon your authority as a lawyer, that such is the doctrine of the English Constitution.

“ To these several cases, in which the incapacity of committing crimes arises from a deficiency of the will, we may add one more, in which the law supposes an incapacity of doing wrong, from the excellence and perfection of the person; which extend as well to the will as to the other qualities of his mind. I mean the case of the king: who, by virtue of his royal prerogative, is not under the coercive power of the law; which will not suppose him capable of committing a folly, much less a crime. We are, therefore, out of reverence and decency, to forbear any idle inquiries, of what would be the consequence, if the king were to act thus and thus; since the law deems so highly of his wisdom and virtue, as not even to presume it possible for him to do any thing inconsistent

with his station and dignity ; and therefore has made no provision to remedy such a grievance." *Blackstone's Commentaries*, b. iv. c. 2.

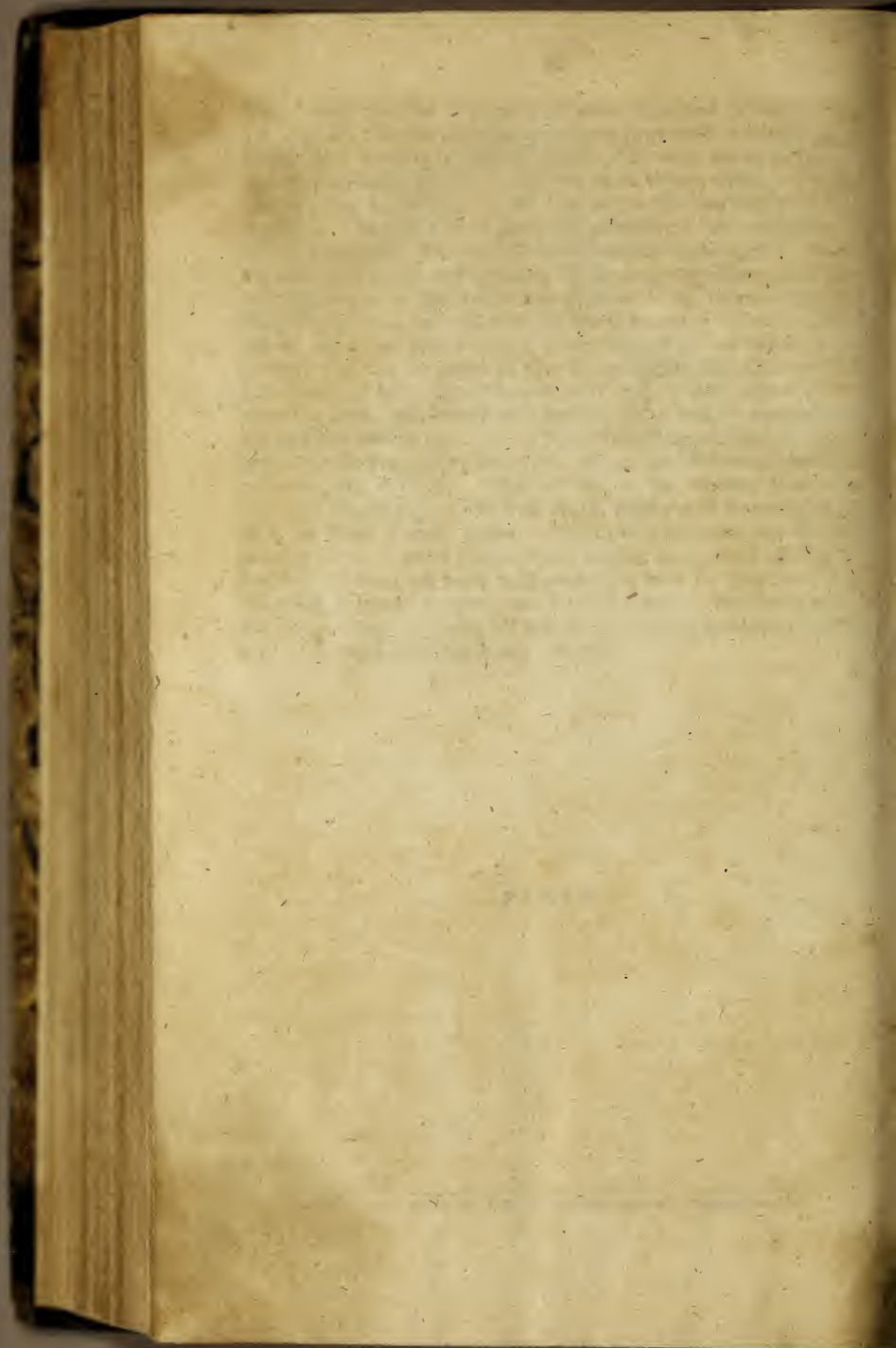
Upon the third article in the Edinburgh Review, upon the Bishop of Peterborough and his Questions, I shall not trouble you with a single remark ; but I shall refer you to the Bishop's manly and luminous speech for his best defence. I have no desire to depreciate the drollery of your reverend and facetious friend, nor

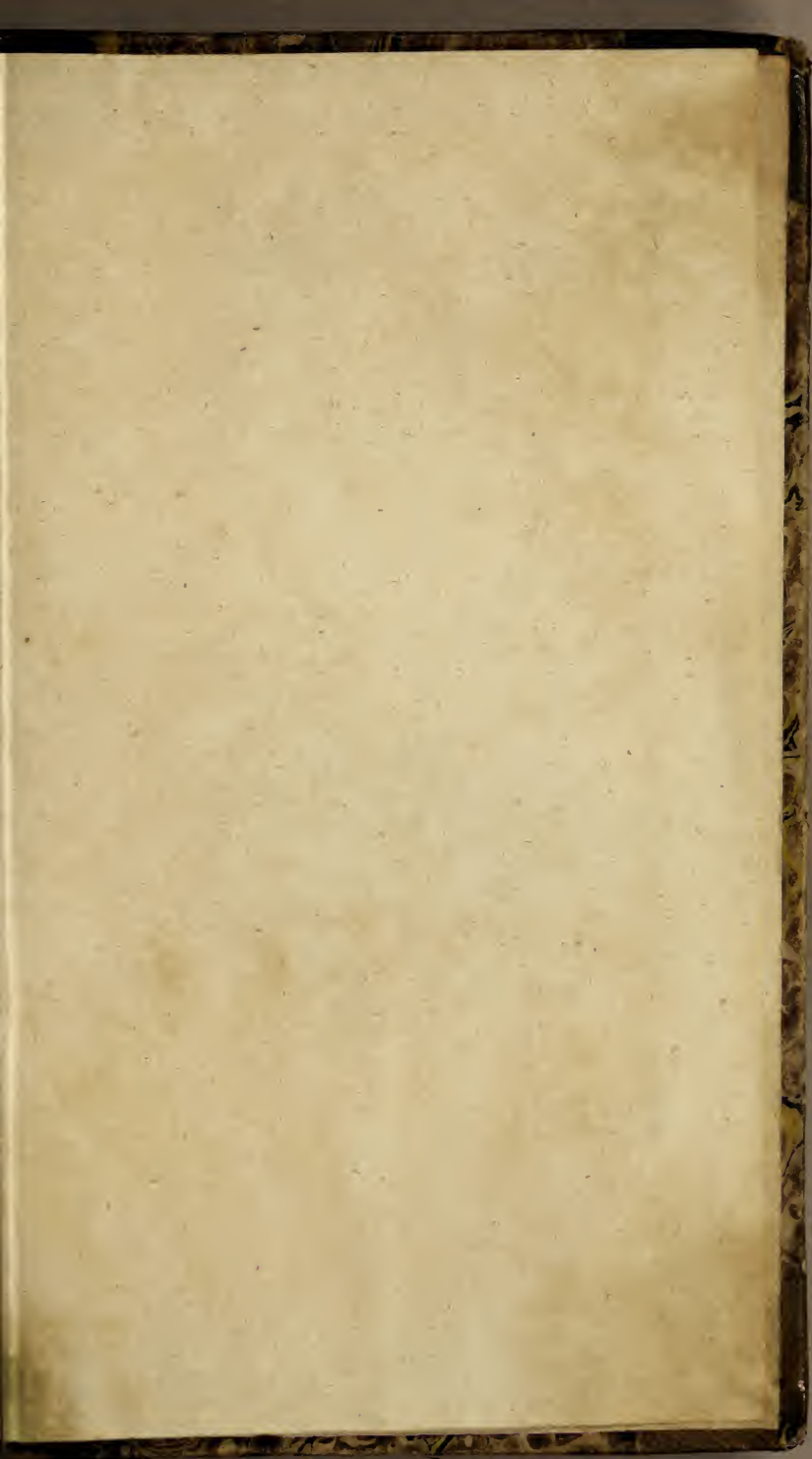
“ To choke a gibing spirit,
Whose influence is begot of that loose grace
Which shallow laughing *readers* give to fools.”

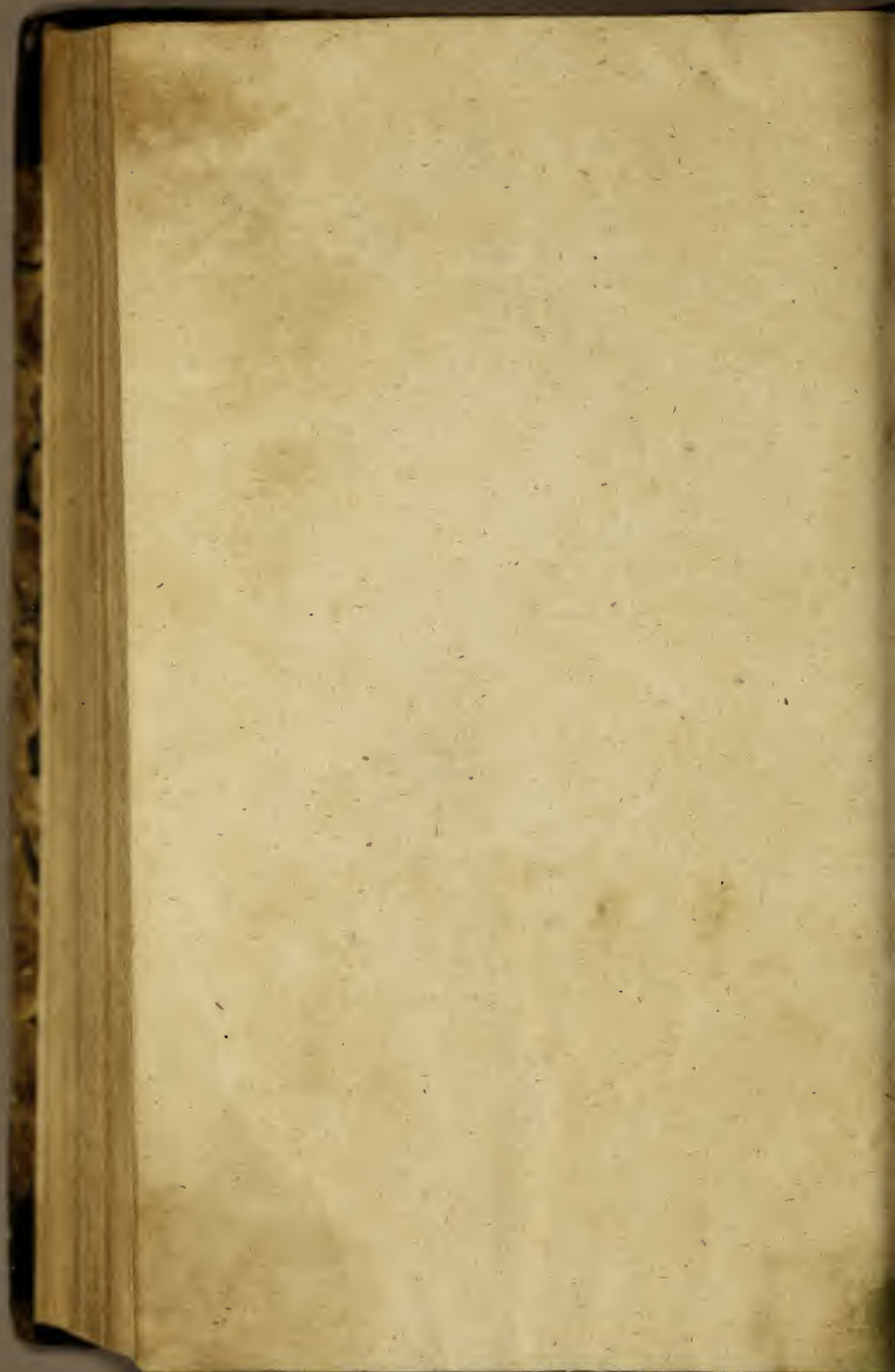
Out of his talent, whether it be for farce or tragedy ; every one has a right to turn a penny : I would only advise your friend to confine himself to farce ; for if he should attempt to play a more serious part, his facts and principles may perhaps be rudely questioned. There is a sort of prejudice also against a man who turns upon his own profession. “ *'Tis a dirty bird,*” &c.—You know the proverb, and you may not be at a loss to discover its application.

In taking my leave of yourself, and of your three Reviewers, I have only again to recall your attention to the merited eulogium which you passed, after the strictest inquiry, upon the Clergy of the Established Church. “ Let the house look,” said you, “ to the alacrity, the zeal, the warm-hearted-









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